

# THE INTERIOR OCCUPATION

OF THE SOULE.

*Deus Precaudebit.*

Treating of the important busynesse  
of our salvation with GOD,  
and his SAINTS, by  
way of Prayer. *Bi.*

Composed in French for the exercise of  
that Court, by the R. Father, Pater  
Cotton of the Societie of IESVS, and  
translated into English by C. A. for  
the benefit of all our Nation.

*Bi. Blakis 207.*  
Whereunto

Is prefixed a Preface by the Translator,  
in defence of the Prayers of this  
Booke, to the Saints in  
Heauen.

*But our Conversation is in Heaven,  
whence also wee expect the Saviour our  
Lord Iesus Christ. PHIL: 3. 20.*

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*Bi. 1690*

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THE

THE  
**TRANSLATORS**  
*PREFACE, IN DEF-  
ENCE OF THE PRAYERS OF THIS  
BOOKE, TO THE SAINTS OF GOD IN  
HEAVEN.*

**G**ENTLE READER, WHATSOEVER thou bee ; This Booke is so fit for thee, that I doubt not thou wilt come thanke for hauing taughte it to speake English. For if thou frequent the vse and practise of it, it will teach thee the language of Heauen. Wherein whensoeuer thou speakest to GOD and his Saints, they will answer thee : and whatsoeuer thou demaundest of them, they cannot deny thee. And though fearefully reading here & there a little, thou shouldest only take

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it in thy handes to sipp thereof,  
as men are wont to doe of Phi-  
sick, when they intend no more  
but to taste it : yet it is impossi-  
ble but that the lippes and the  
hands of thy soule, which are  
thy will & thy vnderstanding,  
should not receive some Tyn-  
cture, and retaine some taste of  
the sweetnesse of it.

But because, it may so fall  
out with thee, that having been  
brought vp as it were in some  
defiance with the Saints in hea-  
uen, and thereby thinking all  
honor too much which is done  
them, and every request to bee  
no lesse then Idolatry which is  
madewnto them : thou shoul-  
dest in this respect bee scanda-  
lized with those excellent in-  
uocations of them, wherein is  
spent a principall part of this  
treatise, and so bee prouoked  
either

for Prayer to Saints.

either to detest, or contemne the Booke it selfe; I haue thought good, to set thee downe two wayes; how thou mayst both read, and vse the foresaid pray-ers: not onely without scruple and offence of conscience, ac-  
cording to the opinion of thine owne Masters, which is the first way: but also according to the profession of Ours, with great delight, & true spirituall com-  
fort; which is the other.

The first is (supposing thou canst not thinke better) to I-  
magine, all the Prayers of this Booke to the Saincts of heauen  
to be but a figure of Rethorick,  
called *Apostrophe*; of which is  
all one, a fayned speech, where-  
by to excite affectiō made vnto  
those thinges w<sup>e</sup> cannot heare  
vs; as to a Rocke, to a River,  
to Birds or Beasts. For in such  
figura-

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figuratiue senses, the most learned Doctors of thine owne religion, do vnderstand those innumerable prayers to Saints, which euery where they reade in the holy Fathers; & whereof, I will here yeeld thee some few examples in their speeches alone to our Blessed Lady.

St. Athanasius, the great composer of that Creede, which he learned in the Nizzen Councell (whereof hee was a principall part, and which is read every Sunday in your Churches) maketh first this preface; *For as much (saith this glorious Saint) as hee who was borne of a Virgin is our King, and the same likewise our Lord and our God; therefore also, the Mother, which brought him forth, is truly and properly reputed a Queen, & a Lady, and the Mother of God. And then among*

for Prayer to Saints.

among other thinges, hee spea-  
keth vnto her in this manner.  
*V*n to thee therefore wee Cry, bee  
mindfull of vs most B. Virgin, who  
also after thy Childe-birth, didst  
remaine a Virgin. *H*ayle full of  
Grace, our Lord is with thee;  
Blessed doe all the holy Quires of  
men and Angels call thee; Blessed  
art thou among women, & Blessed  
is the fruit of thy wombe. *M*istris,  
and *L*ady, & *Q*ueene, and Mother  
of God, make intercession for vs.

St. Ephraim, who liued in the  
same age, & was of such fame, Ephraim  
that in some Churches after the  
Scripture, his writings were  
publickly read, & whose pray-  
ers most patheticall to our B.  
Lady, in his Sermō of the prai-  
ses of the most holy Mother of  
God, and in diuers other places  
are too long to be recited; in a  
proper Prayer to our B. Lady.  
among

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among other things he saith as followeth. Bee present with me mercifull, Clement, and Benigne Virgin, especially in this present life; feruently protecting me, repelling the assauls of mine enemis: Conducting mee to saluation, and at the point of my death, preserving my miserable soule: drivning away the darke soule visitons of wicked Spirites; delinering mee in the terrible day of Judge-  
ment, from eternall Damnation: and lastly making me heire of the inaccessible glory of God thy Son. Which I beseech thee againe, and againe, most holy Lady and Mother of God, that I may obtaine by thy intercession and fauour, through the grace and mercy, and humanitie of thy onely begotten Sonne our Lord and God, and Saviour Iesu Christ.

Likewise, the most renouned,

for Prayer to Saints.

ned, and vntreasured Doctor of the Church St. Augustine, in his 2. Sermon of the Assumption, after many other wordes in praise and prayer to her, concludeth as followeth. O Blessed Mary, who is able to repay thee, the right of praise and thanksgiving, which is due unto thee? who by thy singuler assent, didst releane the world when it was lost? what praises can the fragilitie of mankind give thee, which none by thy meanes found the beginning of reconsolie? Receiue therefore our thanksgiving, though small as it is; though unequal to thy great merites; and when thou hast received our desires, by thy prayer excuse our faulnes. Receive our <sup>desires</sup> prayers into thy sanctuary of thy exaudition, and returne unto us the Antidote of reconciliation. By <sup>thee</sup> let that bee extensable, which <sup>wee</sup> <sup>23d</sup>

S. August  
Serm. 11  
de sanctu

pes vni-  
a silicet  
ine qua-  
ton.

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wee importune ; and let that bee  
impitiable, whiche wee aske with a  
fatchfull minde. Receiue that wee  
offer, render that wee aske, excuse  
that wee feare ; for thou art the  
Hope of all sinners. By thee, wee  
confide to haue pardon for our de-  
merites ; and in thee most Blessed,  
is the expectation of our rewards.

Holy Mary, succour the misera-  
ble, helpe those that are weake min-  
ded, cherishe those that weepe, pray  
for the people, Mediate for the  
Clergie, make intercession for the  
devout sex of Women ; let all feele  
thy assistance, whosoever doe cele-  
brate thy remembrance. Thus  
these holy Fathers, who as our  
last Author saith : That which  
Aug. lib. they learned they taught : & that  
i. cont. which they received from their fa-  
Julianum thers, the same they delinered to  
num. their children.

Now therefore my friend, if  
these

for prayer to Saints.

these speeches of þ holy Fathers  
to our blessed Lady be lawfull,  
certainly there is no prayer of  
this book as made to Saints vn-  
lawful, for if they be not lawfull  
as prayers, they bee lawfull as  
*Apostrophes*. And if thy stomack  
rise not against these wordes of  
the Fathers, no reason it should  
detest the like speeches of ours.  
And if these may faynedly be  
vsed to exite affection, the o-  
thers also may be likewise pra-  
ctised to inflame our devotion.

Wherfore, if thou canst frame  
thy conscience to beleue, that  
all these prayers and the like,  
are nothing else but fayned  
speeches; this will be one way,  
according to the doctrine of  
thine owne masters, not onely  
to serue thy selfe, but also to sa-  
tisfie others, that shall objecte  
the reading of this Booke, or  
the

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the practise thereof vnto thee. But if according to truth and reason, thou be so perswaded, that neither wee, nor the holy Fathers, either doe, or may vsc such *figmative* or fayned pray-  
ers; it will import thee, to fol-  
lowe the other way, and to be-  
lieue with vs, that they are re-  
ally spoken vnto the Saints; not  
as vnto walles and woods, but  
as vnto those, that verily heare  
vs; and are able to helpe vs.

And therefore, because I do  
not thinke thou wilt easly cō-  
demne the holy Fathers of I-  
dolatry, wherein no ignorance  
can excuse their damnation; but  
rather will desire some fur-  
ther satisfaction in this point  
according to the Scripture, w  
hy Masters would seeme to  
make the onely ground of their  
Religlō: That I may the better  
content

for Prayer to Saints.

content thee, I will set thee down here in this Preface, such evident proofes out of Scripture for prayer to Saintes, as may be sufficient, not onely to quiet thy own minde: but also to conuince the most learned Protestant, that hereafter shall attempt to speake against it.

But before I begin, I desire to informe thee of 4. short particuler; wheroft the two first are such, as may suffice of themselfes alone to resolve this question.

The first is, that many principall Protestants, haue agreed with vs in this point. For the opinion of *Luther* in his owne words was this that followeth.

*Of intercession of Saints, I think: Luther in  
and judge with the whole Christian Church, that the Saints are to  
be honoured by vs, and also to be  
innocated.*

*purgatio-  
ne quo-  
dam arti-  
culorum.*

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(a) acts & inuocated. With whom doe a-  
mon: pag gree (a) *Bilney*, and (b) *Latimer*,  
462. (b) canonized Martyrs of the Pro-  
acts and mon pag testant Calender. Wherefore  
1312.

this being the beleefe, not only  
of their first Apostle; but also  
of their latter Martyrs; I can-  
not imagine, how it may stand  
with the reputation of a ze-  
alous Protestant, either to con-  
demn vs, or to mislike vs for it.

The second perticuler which  
I would haue thee well to con-  
sider, is this ; That the princi-  
pall ground whereon the Pro-  
testants doe especially build  
their deniali, or rather their de-  
testation of this Doctrine , is  
most vaine and friuolous; con-  
tending, Inuocation of Saints  
to be altogether vnlawfull, be-  
cause it is no where expressly  
commaunded or approued in  
holy Scripture. For, I wold but  
aske

for Prayer to Saints.

aske a Protestant, where he readeth Hunting, or Hawking to be expressly commanded, or commended in the Word of God ? which, valesse he loue Hawkes and Dogs, better then Saints or Angels, were enough to make him see , the impertinencie of this position. In a word, I will demaund, where he findeth either this Assertion it self, which they make the ground of their beleife ; to bee expressly deliuered : or ( to giue instance in some other particulers ) where he can shew me, The eating of Blood and strangled meat : the celebration of Christmas, and of the Feastes of the Apostles : the vse of Surplisse, Cappe, and Typpet in the seruice of Christ: Or in fine, The abrogation of the Iewes Saboth, which is Saturday, to be expressly either in-  
doyned

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joyned or approoued in holy writ? Which, not being able to performe, he not onely condemmeth himselfe in the continuall practise of all these particulars, if hee stand to his owne ground: but also maketh the Ground it selfe, to ouerthrow it selfe, as being no where expressly taught in holy Scripture. Wherfore, though no laudable example of prayer to Saints departed, could be found in the written Word: yet this is no sufficient cause to condemne it. From whence also it foloweth; That vnalesse þ Protestants can shew ( which they will never be able to doe ) that prayer to Saints is evidently forbidden, either by the word of God, or light of nature, or lawe of the Church; They can never be defended or excused, from great impietie

for prayer to Saints.

impietie and damnable scisme, in deviding them selues, not only from the Catholicke brethren: but also from the Saints them selues by this occasion.

Thirdly therefore, to come therer the question in hand, that we dispute not of wordes, but of the matter it selfe, now in controuersie betwene thee and me; Thou must vnderstand, that the worde Prayer, is sometimes taken for a request made vnto him, whom we honour as the first omnipotent cause, and infinite Author of all things. Secondly, for a petition made vnto those, whom we acknowledge to be indued with that excellencie, which is only foud in the friends of God that are in heauen; and lastly, for a request made vnto any other, with that respect, which we acknow-

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knowledge to bee due vnto  
those, that haue the meanes to  
helpe vs. In the first & second  
sense, this word is vsed, when  
we are said to pray, or to make  
our prayer vnto another: in the  
last sense, when wee pray our  
friends or our betters to doe  
this, or y<sup>e</sup> for vs; For although  
we pray them; yet wee are not  
properly said to pray, or to  
make our prayer vnto them. By  
Prayer to Saincts therefore, we  
understand a request made vnto  
them, not with that worship  
which is due vnto God, as the  
Author of all things: but with  
that honour and reverence w<sup>e</sup> is  
due to the Saints of God above  
all other Creatures. And in this  
sense the Protestants themselves  
will graunt, That if it be law-  
full to make any request vnto  
them, it ought to be done with  
that

for Prayer to Saints.

that reuerence which is conuenient ; & by consequence, that in this sense, it is not only lawfull to pray them ( if it be lawfull at all) but also to pray vnto them.

Lastly, to the end that no exception be taken against the proofes that follow, as not sufficiently deliuered according to my promise out of Scripture, thou must consider that two manner of wayes a thing may be proved out of Scripture. First, by the expresse wordes thereof in which manner we prove many thinges against the Protestants. As for example, *That man is iustified by workes and not by Faith alone*; *That Priestes receive the Holy Ghost to forgiue sinnes*; *That the Blessed Sacrement, is the body & blood of Christ*, and the like. But in this manner the

Iam.2.24  
John 20.  
22.23.  
Math.26.  
27.  
1 Cor.11.

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the Protestants cannot dire&ctly proue, any one point of their Religion against vs. Therfore no reason that in all points, they should exact this kinde of proofe at our hands. Secondly a thing may bee proued by Scripture, as following by necessary consequence out of Scripture, which kind of proofe and no other the Protestants (though failing therein no lesse then in the former) pretend to be the very ground of their Faith, in those points wherein they differ from vs ; And after this manner, I intend to make it evident that prayer to Saints may bee lawfully vsed according to the Scriptures.

THE

## of Prayer to Saints.

### THE

### FIRST ARGUMENT

Therefore; may be taken out of those Scriptures, which recommend vnto vs the Authority of the Church. For in them wee leare, That our Saviour him selfe hath sent his holy spirit, <sup>to</sup> John 16. teach her all truth, and to re- 13. maine with her for euer. In 10.14.16 which respect, she is not onely termed by Saint Paul, <sup>Tim.3.17</sup> The P<sup>t</sup>ler and foundation of truth: but also our Saviour himselfe saith expressly of her, <sup>Math.18</sup> That he that will not heare her: (or which is al<sup>y</sup> one) hee that will not beleue her, ought to bee esteemed not better then an Easbnick. From whence therefore I conclude and affirme with Saint <sup>Augustin</sup> Lib. cont. stine, That wee doe nothing but Crescon. according to Scripture, in doing cap. 33.

G

that

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that which the whole Church ap-  
Augustin. prooueth, whome the Scriptures  
Epist. 118 themselves command unto vs. To  
cap. 2. which purpose also, bee spared  
not to write, That to dispute  
whether any thing bee lawfull,  
which the whole Church frequen-  
teth throughhout the world, is most  
insolent madnesse. In fine, there  
are many pointes of Faith, wh-  
though they be not expressly  
written, the Protestants believe  
& practise with vs ; and among  
other thinges which I haue no-  
ted before ; The lawfull neg-  
lect of the *Jewes* Sabaoth no-  
where abrogated ; and the ne-  
cessary obseruation of Sunday,  
no where commaunded in ho-  
ly writ ; which therefore can  
no otherwise be proued out of  
Scripture, but onely by the au-  
thoritie of the Church, which  
the Scripture commaundeth to  
bee

of prayer to Saints.  
be beleueed.

This beeing supposed ; to make it appeare that y Church of Christ, and the Pastors ther-of, not onely allowed this Doctrine of prayer to Saints, but also practised the same : I al-ledge the Epistle of the Bishops of Europe to Leo the Emperour in the fourth age after Christ ; which Epistle is ioyned to the Councell of Chalcedon, where they say thus, *Wee put the most holy Proterius in the rancke and Quyre of the holy Martyrs, and wee demand by his intercession, That God would be p'cased to bee mercifull and propitious unto vs.* And in the Councell it selfe, which is one of the fourt Councells that the Protestants pretend to reverence with Saint Gregory, no lesse then the fourt Gospels; the Fathers assembled

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Chalcedō speake thus. Flavianus lineib  
Act 11. after death, as beeing a Maister  
let him pray for vs. Likewise in  
the sixt generall Councell, the  
Fathers lay, God alone the Crea-  
Synod. 6. tor being Adored, let the Christi-  
ap. 7 an man call upon his Saints, that  
they would bee pleased to make in-  
tercession for him unto his divine  
Majestie. Whereunto, I will  
onely adde another like autho-  
ritie of the seauenth generall  
Councell speaking as follow-  
Synod. 7. eth; Let vs doe all thinges with  
1Q. 6 feare, demanding the intercessio-  
n of the uncontaminate Mother  
of God, as also of the Angels and  
of all the Saints.

Thus these generall Coun-  
cels in the person of the whole  
Catholike Church. Let vs hear  
now some other expresse testi-  
monies of the auncient Fathers  
in the first ages after Christ. St.

Bazil

of Prayer to Saints.

Bazill in his Oration vpon the Bazill o-  
40. Martyrs; *Hee that is pressed* rat in. 40  
with any difficultie, *let him fly un- Martyrs*  
*to them: Hee againe that reioy-  
ceth, let him call vpon them; the  
one that he may be delivered from  
euill; the other that he may perse-  
uer in good.* St. Cyril, when weo Cyril ca-  
offer this sacrifice, wee make men- techesi. g  
tion of them: *hat haue slept before Mistago-  
us; especially of the Patriarchs, gica.*  
*Prophets, Apostles, & Martyrs;*  
*That God by their orisons would*  
*receive our prayers.* Sc. Ambrose,  
wee must pray unto Angels, who Ambr. I  
are given vs for our guard; wee devidu-  
must pray unto Martyrs, whose  
patronage wee seeme to challenge  
by the pawne of their Bodyes; they  
are our Gouernours, they are the  
Overseers of our lynes and attions.  
Wee are not ashamed to make  
them the intercessors of our infir-  
mitie, because thenesoules haue

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knowne th' infirmities of their Bo-  
dies, even in their victories.

Thus these holy Fathers, Of  
the practise of this Doctrine,  
and of the particular prayers  
made by the Fathers them-  
selves, in all ages to the Saints  
of Heauen, that shall suffice  
which I haue cyted already,  
out of their speeches to our  
B. Lady; both because to shew  
this exactly were sufficient to  
make a large volume, as also  
because no Protestant that is  
not altogether ignorant, or ex-  
treamly impudent can deny it.  
In fine therfore, the Doctrin of  
the Fathers in this point, is cui-  
dently testified, euен by Protes-  
tant Authors.

(a) Full  
in his re-  
sider to confesseth, that Ambrose, Augu-  
stine, and Hierome, held inuoca-  
(b) Agai-  
nit y Re-  
nish Te-  
lament.

tion of Saints to be lawfull. That  
(b) Nazianzen, Basill, & Chri-  
softome,

for Prayer to Saints.

softome, make mention of inuocation to Saints. That, Theodore speaketh of prayers unto Marys. That, Leo ascribeth much to the prayers of Saint Peter. All these auncient Fathers. And more in particular, That (c) Vigiliantius the heretick wrote a (c) Answer to gainst the inuocation of Saints, Counte him (saith hee) Hierome repro- ffer Cat netb. For the which likewise pag. 46 Sarau Sarauia a great Caluinist, and in defen Beza himself do acknowledge, tract. diversi & condemned by the Fathers. &c. ps Morton, likewise ackuowledg- 349. eth in expresse tearmes, That all Mert antiquitie taught the inuocation Apol: of Saints. Adde vnto these Or- part, p merod, who therfore saith, That 227.2 Orm the Fathers, did not ponderously consider of this question. And Pitt. p Perkins, who speaking of the pag. 2 Primitiue Church, setteth

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Perkins downe these wordes that fol-  
prob. pag. low; There was in the Churcb,

3. intercession to Saints in particu-  
-ler, for men or things in particu-  
-ler. And afterward hee presu-  
-bid. pag. meth to say, That the auncient  
Fathers, especially after 400.  
yeares of Christ, did sinne in the  
invocation of Saints; yea, were  
guilty of sacrilege. And so  
damneth to Hell the greatest  
Saints of Heauen, now crow-  
ned with glory, to iustifie the  
Dreames and fantasies of his  
owne deuices.

Now then my good friend,  
to conclude this my first argu-  
ment out of Scripture; let any  
well minded Protestant consider,  
whither not beleauing  
these Councells & Fathers, but  
cōdemning them of sacrilege,  
he doe not incurre the censure  
of our Saviour, that hee is no  
better

for Prayer to Saints.

better then a Heathen; for not  
beleeuing the Church it selfe;  
and whither it be not only the  
heresie of *Vigilantius* reprooued  
by *St. Hierome*, to disallow the  
inuocation of Saints: but also  
as *St. Augustine* speaketh, most  
insolent madnesse to dispute a-  
gainst it.

THE  
**SECOND ARGUMENT.**  
Supposing the Creed of the A-  
pottles, to bee the infallible  
worde of GOD, and is not  
Scripture, yet certainly contai-  
ned in Scripture; I prooue the  
lawfulnesse, or rather necessarie  
of prayer to Saints, out of our  
Believe of the Communion of  
Saints. Which doubtlesse for  
this cause among other reasons  
it hath pleased God, to make  
an Article of our Creede, to

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excite vs so much the more  
thereby to this kinde of pyous  
worship & inuocation of them.  
For if sinfull men on earth, are  
truely vnderstood, to bee here  
comprehended vnder the name  
of Saints: much lesse may the  
Blessed soules of Heauen, be  
here excluded from that tytle.  
And who can imagine that the  
Soules of the iust, are seperated  
by death, from the commun-  
on of the Church wherein they  
liued? For as Saint *Augustine*  
saith, why doe they run so fast  
to the Sacrament of Baptisme  
in extreame danger of death,  
that were never in the Church  
before? Or why doe they make  
such hast to be reconciled ther-  
unto before they dye, that are  
deuided from it? vnlesse it be  
to injoy after death, the com-  
munion of it? Wherfore, I do

not

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not see, how we can beleue, that there is one Communion of the Saints in heauen, and the Saints on earth according to our Creed : except we beleue a Communion, or which is all one, a *communiation* of Mu-tuall offices betwene them; wee praying to them, and they praying for vs : the greater hel-ping the leſſe, and the leſſe in all their necessities, having re-course vnto the greater.

THE  
*THIRD ARGVMENT,*  
Is also in explication and con-  
firmation of the former. And  
supposing that if it be lawfull  
to pray the Saints of Heauen,  
it is no leſſe lawfull to pray vn-  
to them, as I haue shewed be-  
fore in the third consideration;  
It may be framed in this manner.

It

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It is lawfull to recommend our wants by way of prayer or intreatie, vnto all the friends of God, that are desitous to heare vs and are able to helpe vs in perteiculer. But such are all the Saints of Heauen; Therefore it is lawfull in such manner to commend our selues, and our wants vnto them.

The Major is so euident, euen by the light of Nature, that there needeth no Scripture to confirme it. For as now at this day, so no doubt before the Scripture was written, it was lawfull for the childe to commend himselfe, vnto the pray-ers of his Father, or of any other holy man, because it was beleuued, that such kinde of men, were able and willing to helpe them by their prayess. And the onely reason of any waight,

for Prayer to Saints.

waight, which the Protestants alleadge for their not praying to Saints, is especially this; because they thinke the Saints of heauen doe not heare them; Wherefore if they heare and can and will helpe vs, there is no further doubt, but that wee may pray and beseeche them to helpe vs.

The Minor therefore, that the Saints in Heauen are most desirous, and likewise most able both to heare and helpe vs, is prooued first, a *Posteriore*, or from the effect: and secondly a *Priore*, or from the cause: a *Posteriore* thus; They doe actually present or recommend our prayers unto God; The fourre Beasts, and the 24. Elders, bearing golden vialls full of Odours, which are the Prayers of Saints. Therefore they not onely know

Apoc 5.5

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our prayers in particular ( vn-  
lesse thou wilt imagine, that  
they Offer them sealed vp in a  
Bag, as ignorant of that which  
is contained in them ) but also  
are a meane to God for vs, and  
helpe vs to obtaine them.

The same is also prooued a  
*Priore* three manner of waies.

And first, by the perfitt loue  
and charitie, which is between  
the Saints in heauen, and their  
brethren here on earth. For as  
Saint Paul saith, *Charitas nun-  
quam excidit*, Charitie ( which  
is the loue of God and our bre-  
thren ) never falleth away, but  
remaineth with his Saints for  
ever. And the reason thereof is  
manifest. For, louing God so  
perfittly as they doe, they must  
needes loue all those, whom  
they know to bee so much be-  
loved of him, as that he gaue  
his

for prayer to Saints.

his onely Son to redeem them. This therefore being supposed out of Scripture, and the Minor consisting of two parts ; The first, that the Saints of heauen, desire to heare and helpe vs, And the second, that they are able to doe both the one & the other. The first part I prove by the latter, in this manner : The Saints of God desire it ; therefore they cannot want ſy means to performe it.

That they desire it, is proued first out of the Nature of all true loue in generall. For the which you must ynderſtand, That *Loue* being the firſt act of the *Will* : and the *formall obieſt* of both the *act*, and power of the *will*, beeing that which is *good* ; to loue another, is no-thing else, but to *will* him that which is *good*, especially for  
this

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this reason, because it is good  
vnto him. So that, the finall and  
formal cause of true loue, being  
the good of another; To loue  
one truly, is to wish him all the  
good that may be; and to loue  
very much, is to will, or to wish  
the same very much vnto him.  
And because it is the Nature  
of the will, and by consequence  
of loue, to doe that which it  
willeth, vntesse it be hindered,  
Therefore it produceth in vs,  
not onely a desire to heare and  
vnderstand, the good and euill  
of the partie beloued; but mo-  
ueith vs likewise by all the  
meanes wee can, to prosecute  
the one, and to auoyde the o-  
ther. For the which cause, loue  
is said to be more effectuall  
then affectuall; *Post modum facio*  
*quam fieri, and according to*  
*Saint Gregorie, Probatio amoris*

for Prayer to Saints.  
exhibitis operis. And therefore Loue without these acts  
and fruits of loue, is worse then  
the Fig-tree which our Sau-  
our cursed, and is indeed no  
loue at all.

From whence also it follow-  
eth, that albeit wee may loue  
those whom we knew not in  
particular, as belonging to  
such an One, or as the parts of  
such a Communitie which is  
principally beloved of vs, and  
may content our selues with  
that generall good which we  
are able to doe them: yet if our  
loue be perfitt it is impossible  
we should not desire to know  
them, and to doe for them also  
in particular if we be able, or if  
our attendance to the particu-  
lier knowledge and seruice of  
them, do not hinder some grea-  
ter good, which otherwise we  
might

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might performe in generall to-  
wards them. By which it is  
manifest, that either the Saints  
in heauen desire to heare vs, &  
to receiue vs, not onely in ge-  
nerall ; but also in perticular  
when we call vpon them, be-  
cause the one in them can be  
no hinderance to the other : Or  
else it must needs be granted,  
that they doe not loue vs. For  
that without this desire, it is  
very plaine they care not for vs.

I know some Protestants do  
here obiect against this perti-  
cular care, the same which ma-  
ny Atheists haue also obiected  
against the prouidence of God;

Caluin. Affirming that <sup>þ</sup> Saints of hea-  
niftit; lib. uen cannot giue care to our  
3. cap:10 Prayers, or attend to our af-  
per. 24 faires, without some trouble  
and impeachment to their felici-  
tie. But the Protestants gran-  
ting

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ting as they doe, that this is no trouble at all, neither to the person of God, nor to the soule of Christ, nor to the Angels themselves ( *Psal. 90. 11. Dan. 10. 13. Zac. 1. 12. Matb. 18. 10. Lue. 15. 10. Acts. 12. 15. Apost. 8. 3.* ) make this Obiection against the Saints of God, with lesse reason and more malice, then it was made by their Masters before them against God himselfe.

Secondly therfore, this desire of theirs will yet better appeare by the consideration of the Nature of Charitie in perticuler.

For according to that, which hath bene said, as to loue another is to will the good, and by consequence the will of another ; which is also the reason that a wicked man, because he willetteth not his owne good, as he

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he is wicked, can never be truly beloved: so to loue God, is nothing else, but to will, the will of God; and therefore in effect to desire that it may be perfily fulfilled, both in our selues, & in all other Creatures.

*Thes 4.3* And because, as the Apostle speaketh, *This is the will of God, our sanctification, & which is all one, the salvation of our selues and others.* Therefore to loue God above all thinges, wherin consisteth the nature of all charitie, includeth a will to attend above all other thinges unto the sanctification & salvation, first of our selues, and secondly of all our Brethren. Now then to goe forward, as nothing is desired, but that which is good: so the greater the good is, if it be well knowne and considered, the more it is desired; And there-

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therfore, as there is nothing so good as the will of God : so nothing by many degrees can bee so much desired, of those that truely loue God, as that his will be most perfittly fulfilled, in the sanctification and saluation of all men.

Againe, as the will of God himself is the end of all things : so the loue of his will, and the desire of dooing thereof, is the end of all other loues, and all other desires. And therefore, as God himself hath ordained, so it must needs bee, that our loue of his will, and desire to fulfill the same, if our loue be right, doe exceede with like proportion all other worldly loues or desires whatsoeuer.

Wherfore to conclude this point; if true loue in the lowest degree, not onely of grace, but

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but also of Nature, produceth  
in vs a perpetuall and constant  
desire, not onely to heare and  
vnderstand, the good and euill  
of the parties beloued: but al-  
so to endeauour by all good  
meanes and courses to releue  
them; how great must the  
floud and Torrent bee of that  
desire, which floweth continu-  
ally in the highest degree, from  
the Fountaine and sourse of all  
Ioue, which is God himselfe,  
into the Soules of the Saints of  
heauen, to complic, and coo-  
perate with his eternall will, by  
all the meanes they can, in the  
sanctification and saluation of  
others.

And if the zeale of men on  
earth, not onely in the time of  
grace: but also vnder the dead  
letter of the Law, extend it  
selfe with such desire, not only

for Prayer to Saints.

to heare and vnderstand, but also to succour and redresse by their daily prayers, infinit dangers & continuall labours and miseries of their brethren; compassing both Sea and Land (as our Sauiour saith) *to make one Proselite*, or *to conuert one soule vnto Christ*; how much more doth the inflamed charcie of the Saints in heauen, transforme their soules into the like desire?

And admiring so much as wee doe, the vehement loue of *Moyses*, and zeale of *Saint Paul* while they liued amongst men, to their Naturall brethren the *Jewes*; not refusing *to bee stricken out of the Booke of life*, and to *bee made an Asbema*, if need should be for their saluation; How wonderfull and vnmeasurable thinke you, is the desire of

Math. 25

15,

Exod. 32

32.

Rom. 9,3

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of the Saints of heauen, to procure the saluation of their brethren here on earth ? and how effectuall to recommend their particular prayers, which here even in this world, is the least, and most easie office, that one friend can do for an other? certainly, this desire in these golden vials, must needs so farre exceed the former in those earthē vessels, as the easines of the one exceedeth the difficultie of the other; And as their knowledge and loue of God whome now they see, exceedeth the vbscure knowledge which they had of him, and their imperfect loue towards him when they could not beholde him.

*Adde ynto all this, that the felicite of the Saints of heauen, is much increased and perfited, by the saluation of their brethren*

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shren on earth. And therefore, as much as they desire þ perfectiō of their owne felicitie, they can no lesse desire to receive, and to secommend our prayers vnto God; þ they know to be þ chieſt meaneſ both on our parts and theirs wherby to obtain it.

Thus, as I take it hauing plainly ſhewed how exceedingly the Saints deſire both to heare and helpe vs in our necessities, according to that ſuperabundance of their loue and charitie towards vs, which paſſeth all humane vnderſtanding; let vs now conſider whether it follow here of, that they are able to doe those good Offices for vs, þ they ſo much deſire. Which is eaſily proued as followeth.

Whensoeuer Almighty God giueth a *Love*, an *Inclination*, or *Deſire* to any thing, hee giueth

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also some power and abilitie to  
obtaine the same. As we see in  
the desires and inclinations of  
all Naturall thinges. As for ex-  
ample, in the inclination of the  
Elements to their proper pla-  
ces; in the Appetite of Birdes  
and Beasts, to those things that  
are necessarie for the preserua-  
tion of their Nature; and final-  
ly, in all the Naturall propensi-  
ons and desires of Man. And  
the reason therof is evident.  
For Almighty God hauing or-  
dained the one to obtaine the  
other; and desire of it selfe be-  
ing not sufficient to procure  
the thing desired, hee should  
come short of his purpose,  
working in vaine, and leauing  
his worke vperfit, like vnto  
him in the Gospell, *Qui cepit*  
*adificare & non potuit consummare*, vnoleslie hauing giuen the de-  
sire,

of prayer to Saints.

fire, hee haue giuen therewith,  
all some other more sufficient  
power and abilitie to attaine  
vnto that which is desired.  
Wherfore, this being true, and  
a generall rule in all his works  
vpon earth; how much more  
is it also true, and a certaine  
rule in Heaven, where all appe-  
tites are satisfied, and all desires  
fulfilled? And hauing giuen  
the very possession and fruition  
of himselfe, and of his Sonne  
Christ Iesus, to reward his  
Saints; how, as St. Paul saith  
together with himselfe, *will hee*  
*not giue them all thinges, which*  
*their hearts can desire?* And if  
it be true, which himselfe hath  
promised, that hee *will bear vs his*  
*desire of a poore man, being yet*  
*in his tryall:* how can it stand,  
either with his owne goodnes,  
or with the felicitie of those,

R6.8.3:

Psa.10.15

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that injoy fy riches of his King-  
dome, to with-hold that from  
them, which so reasonably, and  
so exceedingly they desire, ac-  
cording to his own ordinance,  
and out of the infinit loue they  
bear him ? And as the Scrip-  
ture saith, *If hee were not able to  
conceale from Abraham the e-  
uill which he intended, against  
the wicked City of Sodom, to  
the end, that by Abrahams  
prayers he might pardon them  
if it were possible, according  
to the ordinary Law of his Di-  
uine prouidence; and whereby  
also as it is probable, his chosen  
Lot was saued from that dread-  
full fire; how can hee conceale  
from his friends in Heauen the  
good, or euill which hee inten-  
deth to their brethren ? to the  
end that by their prayers, ac-  
cording to his Diuine prou-  
idence,*

of Prayer to Saints.

dence, bringing all thinges to  
passe by Ordinary meanes, hee  
may conferre the one, and par-  
don the other ?

Whereby it appeareth how  
vaine it is , which the Prote-  
stants doe here obiect, that be-  
cause the Saints haue no eares  
they cannot heare vs. For albeit  
they haue no corporall Organ  
of hearing ; yet Almighty God  
is not so poore of power , but  
that hee may easily provide  
them of other meanes; For nei-  
ther the Angels, nor the Devils  
haue eares ; and yet notwithstanding  
the Protestants will  
not deny, that they haue pow-  
er to heare our wordes when  
we speake ; or which in them  
is all one, to vnderstand our  
meaning. Neither doth the  
want of an eare, make this kind  
of hearing the worse, but rather

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much the better. For beeing  
thereby freed from all those  
conditions and circumstances,  
which limit and contract the  
corporall passion and immuta-  
tion of the Sence of hearing, to  
place and distance, &c : no rea-  
son can be giuen, but that they  
may heare as well a farre off, as  
nere at hand ; yea, our thoughts  
aswell as our wordes, when we  
are willing & so haue the known  
vnto them. For in this manner  
and no otherwise are we able  
to conceiue, how one Angell  
or Deuill should naturally  
heare or understand another.  
Why then will the Protestants  
deny that power to any Saint  
in Heauen, which they know  
to be no more then is giuen to  
the Deuill ?

And truely though they had  
no meanes at all to heare our  
prayers

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prayers immediately & direct-  
ly, as they come frō our selues;  
yet they might easily know  
them, because as St. *Augustine*  
saith, they haue the meanes to  
see them. And if *Elizens*, while 4 Reg. 5.  
hee did as a Childe, and thought 26.  
*as a childe, and knew as a childe,* 1 Cor. 13;  
which is the state of all men in  
this world, or could see, and  
know without eyes what his  
seruant did, and said in his ab-  
sence; How much more, the  
Saints of God, being come to  
that mature knowledge, and  
greatnes of perfic men, which  
they injoy in Heauen, are able  
without eyes or eares, to be-  
hold those thinges, which are  
done or said, where they are Greg: 11.  
not present? For according to 2. Dial.  
St *Gregory*; *Vnto the eye of him,* 35.lib.  
*who beholdeth never so little of* c.33.lib.  
*the light of the Creator, all that* 12. Mo.  
*cap. 14.*

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is Created seemeth little more then  
nothing; And therefore in hea-  
uen ( saith hee ) Where all with  
one Common light behold the face  
of God; what is it that there they  
know not, where they know him,  
that knoweth all thinges?

Notably therefore St. Bar-  
nard proueth, that our B. Lady,  
Ierm. in beeing ascended on high, giueth  
Assum. B. gifis unto man; because nothing  
Mary, doth more Command the great-  
nesse, either of her power or of her  
pitié; Which we must needes  
graunt, unlesse ( saith he ) wee will  
either beleene, that the Sonne of  
God doth not honour his Mother,  
in granting her this power; or  
doubt that the Bowels of Mary,  
may bee without Charitie, in  
which, the Charitie it selfe, which  
is of God, remained corporally 9.  
Monthes together. To which  
purpose also, Saint Augustine  
speaking

for Prayer to Saints.

speaking of St. Peter, doth argue in this manner; *If then the shadow of his Body was able to helpe; how much more now the Auguſter fulnesſe of his vertue?* *If he were so powerfull, to helpe thoſe that besought him before his Martyrdom: how much more efficacious is hee after his Tryumphs?* And St. Hierome, disputing with *Vigilantius* the hereticke expressly of this matter, egregiously confoundeth his aduersarie with these words that follow; *Thou sayest in thy Booke, that while we live, wee may pray for each other; but after wee are dead, no mans prayer can bee heard for another: especially when the Martyrs prayng to haue their blood remenged, were not able to obtain it.* Which reason of the Hereticke was most false; for their request was not denied, but onely a

Hierome  
con. vigili  
cap. 3.

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little delayed for the good of  
their Brethren. But heare what  
St. Hierome answereth ; If the  
Apostles and Martyrs while they  
were in their Bodyes could pray  
for others, when it importeth them  
so bee carefull of themselves ; how  
much more after their victorius  
Crownes and Tryumphs ? Moy-  
ses being but one, obtained parr-  
don of God for sixe hundred thou-  
sand Armedmen ; And shall hee  
bee of lesse force, beeing now with  
Christ in Heaven ? Paul the A-  
postle saith, That 270. soules  
in the Ship with him, were given-  
unto him : And after his resolu-  
tion, when hee began to bee with  
Christ, must hee shut vp his mouth  
and not be able, to speake so much-  
as one halfe worde, for those, who  
through the world haue beleuued  
his Gospell ? Shall Vigillantius,  
a bissining Dog, bee better then  
hee

for Prayer to Saints.

bee that dead Lyon ? For to this purpose, I might wel use the words of the Preacher ; If I beleueed Saint Paul to bee dead in spirit, the Saints are not said to be dead, but ( to wit according to the body) sleeping or reposing. Thus Saint Hierome.

Secondly therefore (to proceed) The willingnesse andabilitie of the Saints in Heauen to heare and assist vs, is proued out of those Scriprures, which teach vs, that the Saints in heauen, and the Saints on earth, are all Brethren of the same family, and Domesticals of God ; bauing all received the adoption Ephes: of th. Sonnes of God, and beeing 19. all fellow members of the same Gal: 4. Body, and Citizens of the same Ephe: City, which is the heauenly Hierusalem our Mother, the Church Gal.4. Heb. 12. of the first borne, including the 23. societies

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societie of many thousand An-  
gells.

Which being supposed, wee  
may argue in this manner. In  
every Mysticall body or socie-  
tie, the principall and more  
perfite members, haue power  
and abilitie more or lesse to  
helpe and assist the rest that are  
more imperfit, according to  
their particular necessities. For  
this is the end of all Commu-  
nitie, and therefore so true, that  
no citty or kingdome, or ciuill  
Body can stand without it. But  
the Saints in Heauen, are the  
principall partes of this Mysti-  
call body; Therefore it must  
needes follow, that they haue  
some kinde of meanes to heare  
and to helpe vs in particular,  
when wee call vpon them. For  
otherwise, they could neither  
make one Family, nor one citty  
nor

*for Prayer to Saints.*

nor one Body with vs, which is  
directly against the Scriptures  
here before alleadged.

Againe, in euery Societie,  
those members that are out of  
daunger and in prosperitie, are  
bound in duty to succour those  
that are in any great danger or  
necessitie, especially when it  
greatly concerneth the good  
of the whole Body. But such  
are the Saints of heauen, and  
such is the case between vs and  
them, especially when we finde  
our selues assaulted with some  
griuous affliction, or vehement  
Temptation in particular; There  
fore according to their  
power, when such occasions  
happen, they are bound as may  
be said in duty to releeue vs.  
*Hee ( saith St. John ) that shall  
have the Substance of this world,  
and shall see his Brother have  
need,*

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needs, and shall shut his Bowels  
from him ; how doth she Charitie  
of God abide in him ? Where-  
fore, the Saints of God, having  
the substance of  $\mathfrak{g}$  other world  
and possessing the Treasures  
of all Graces, wee must either  
fowly condemne them , for  
want of *Charity* ; or else, wee  
must needs graunt, that they o-  
pen their Bowels to releue the  
necessities of their distressed  
brethren. And truely Almigh-  
tie God , seeing the want of  
this power in his Saints to help  
vs ( if it were so as the Prote-  
stants would haue it ) and the  
Saints againe seeing our mis-  
ties, or if they doe not, it is be-  
cause they will not ; how may  
it be thought , that either God  
himselfe can shut the Bowels  
of his Charitie from them ,  
when they aske the one : or  
they

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they from vs, when we call vpon them to be releued in the other? Wherfore to conclude this second reason, for the prooife of their Power to helpe vs; consider gentle Reader, whether it can stand, either with the vnitie of this mysticall body, that the Saints in Heauen should not haue it: or with their Obligation not to de-maund it: or with their felicitie not to injoy it: or with Gods goodnesse not to graunge it.

Thirdly and lastly then, this willingnes and power of theirs is yet further proved, by their speciall Patronage and protection of vs; for the one doth evidently include the other, and no man can imagine, how they can be truely said to guide and defend vs, who like the Idols

of

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of the Gentiles, are neither a-  
ble to heare vs nor to helpe vs.  
Wherefore, their Pastorall care  
and protection ouer vs is shew-  
ed, first, by reason grounded  
vpon Scripture, and secondly,  
by the Scripture it selfe. And  
the first reason thereof, may be  
framed in this manner. In eue-  
ry well ordered Body or Com-  
mon wealth, the members  
which are the most potent pru-  
dent, and perfit, are appointed  
to gouerne and protec~~t~~ the rest.  
But the Saints of heauen make  
one body with vs, as hath bene  
proued by the expresse word  
of God; Therefore, as being  
the most sufficient Members  
thereof, they must be Ordained  
by God to gouerne and direct  
vs. According whereunto St.  
Cyprian concludeth most excell-  
ently, of the holy Innocents:

That

for Prayer to Saints.

That being made privie to the se- Cyprian  
crets of God, with most familiar  
approaches, they beseech bis clem- Lib. de  
mencie to bleſſe our labours. And that beeing translated from the Stella Ma  
Cradle to Heaven, they are made giſ & In- Senatours and Judges of the ſu- nos; &c.  
pernall Capitall, obtaining pa-  
don for many. And althoſg they  
uſſit Almighty God, not onely in  
bis Divine merſes, but also in  
bis punishments: yet they ſerue  
themselves more of the mildneſſe,  
then of the furie of the Lamb,  
whame they followe wherſoever  
bee goeth. Thus St. Cyprian.

Whereunto may bee added  
another reason, For hee that  
will contemplate a little, ſhall  
easily finde, that Almighty  
God, ſeldome or never doth a-  
ny thing by himſelfe alone,  
which may be brought to paſſe  
by meaneſ of thoſe his Crea-  
tures

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tures that are apt to be made the instruments of his Diuine power. Not that hee hath any neede of them , but because it belongeth to his glory & their perfection, as much as may be, to be serued of them. Which is not onely seene in the visible preseruation of this world , all thinges depending thereon of more inferiour causes : but also confessed in the inuisible mouers, and Gouernours thereof, his holy Angels. Who are therefore, in generall acknowledged by Saint Paul, to be ad-

**Heb. 1.14** ministring Spirits, and are particularly testified among other

**Num. 20** things, to haue had the con-  
**16.**

**Exod. 23** duction of the *Isralites*, out of

**20.** Egypt, and in the person of

**Act. 7.30** God, to haue giuen the Law it  
**35.53.** selfe vnto them.

Wherefore the Saints of hea-  
nen,

for Prayer to Saints.

wen, being so much more fit to  
gouerne and protect vs, then  
the Angels : by how much  
they are nearer vnto vs both by  
Grace and Nature, and through  
their owne experiance of our  
fragilitie, have better learned  
to take compassion of our infirmitie ; It cannot stand with  
the sweetnesse of Gods prouidence, to exclude them from  
the Patronage and protection  
of vs. For the which hee hath  
made them so fit, and which  
many of them haue so well de-  
serued, not only by their charitie  
towards vs, but also by their  
good gouernment of vs, while  
yet they liued heere amongst  
vs.

For further proofe whereof,  
it is not hard to alledge many  
good passages, and pregnant  
places of holy Scripture. For

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so our Saviour promised, That  
Math. 24  
47. the faithfull seruants, shalld bee  
appointed ouer all the goods of his  
Master. According whereunto  
he also tolde his Disciples;  
Luc. 23.  
39. That hee disposed vnto them, as  
his Father disposed vnto him a  
Kingdome. And therefore likewise  
the same power which the  
Father promised to the Sonne,  
wher hee saide; That he would  
Plal. 2, 3,  
9. give him the Gentiles for his in-  
heritance: & that he shalld rule  
them in a Rod of Iron, and like a  
Potters vessell they shalld be Bro-  
ken: The same power againe  
the Sonne doth promise vnto  
him, who shalld keepe his workes  
unto the end, saying; I will give  
Apoc: 2,  
27. him Power ouer Nations, and hee  
shalld rule them with a Rod of I-  
ron, and like the Vessell of a Pot-  
ter they shalld bee Broken. For  
which cause also, they are saide

To

for prayer to Saints.

To holde in their hands two edged Pial 145  
Swordes, to punish the Nations, 7,8,9.  
and Correct the people : to binds  
their Kinges in Feters, and their  
Noble-men in Manacles of Iron ; And that it is the glory of  
Gods Saints to execute the Inde-  
ment which hee prescribeth. And  
finally, to the same purpose  
our Saviour affirmeth, That hee Apoc. 3,1  
who overcame, should bee made a 12.  
Piller in the Temple of God :  
And that hee should sit in his Apoc. 3,  
owne Throne with him, as I (saith 24.  
hee) have overcome, and sit with  
my Father in his Throne. So  
that, as the Father gouerneth  
the world by his Sonne : so an-  
gaine, the Sonne gouerneth  
the Church by the Ministerie  
of his Saints. In which respect  
they are said to be placed with  
him in the same Throne of Go-  
vernment, or in the same Tri-  
bunall

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bunall of Authoritie; where-  
in wee must also beleue, that  
they shall sit to Judge both  
men and Angels at the Day of  
Dooms.

Which testimonies of Scrip-  
ture, albeit cleare in them-  
selues: yet to exclude those  
voluntary and selfe pleasing  
expositions, which the Prote-  
stants are wont to frame vpon  
them; it will not be sufficient to  
confirme by some few auth-  
orities of the Auncient Fathers.

For vnto the testimony of  
S. Cyprian, who acknowledg-  
Orat. in geth them as you haue heard,  
40. Mart. to bee the Senators, and judges  
of the Supernall Cappell, &c.  
May bee added these that fol-  
lowe.

Saint Basill before, calleth  
the Martyrs, the Common kee-  
pers of Mankinde, and excellent  
Compa-

for Prayer to Saints.

Companions of our cares. Saint Nazianzen, prayeth unto Saint Nazianzen, Cyprian, to looke from above, to Orat. in direct his wordes and his life: To Cyprian feede, or rather to gouerne with him the holy Sheepfolde, committed to his charge. St. Hil. S. Hillarie large faith, That the Custodie of the Saints is never wanting to those that desire to stand. As the Angels gouerne, so also they that have deserved the life of Angels, saith S. Ambr. And you heard before, how hee calleth the Saints our Gouernours and the overseers of our times and actions. Saint Maximus proueth, That we have great familiaritie with the Martyrs, because they are Tauricis, with us; and stay with us, keeping us while wee live in our Bodies: and receiving us when we depart out of our Bodies. Theodorus recordeth, That they who are to grace,

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goe farre from home, beseech the  
Martyrs to be their companions  
in the way, or rather to be the  
guides of their Journey: and they  
that are safely returned. giv-  
e thankes, and acknowledge the be-  
nefit received. Now saith S. Leo,  
The good Shepheard S. Peter doth  
execute the Commandement of  
his Lord, confirming vs with  
his exhortations, and not ceasing  
to pray for vs, that no temptation  
overcomme vs. By all which, it  
is more then manifest, that the  
Saints of heauē have their part  
in the gouernment of this world  
vnder God, offring vp our pray-  
ers vnto him, assisting the good  
and punishing the wicked, as it  
pleaseth God to appoint them.

Wherfore to conclude this  
my Third Argument: all truth  
may verye well be called the  
wordes of God, being eternally  
expres-

Leo Ser.  
3. de an-  
niver. iux-  
Assump.

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expressed, and represented  
vnto him by the fertility of  
his diuine vnderstanding,  
which can neither deceiue  
vs, nor be deceiued, And  
therefore, whither it be re-  
vealed vnto vs by his exter-  
nall worde, or intimated by  
the light of nature, wherby  
he writeth the same in our  
hearts; or made knowne  
vnto vs, partly by the one,  
and partly by the other: it  
is alwayes a most certaine  
and a most secure direction  
for vs in all our actions.

It is so naturall for men  
in affliction to call vpon all  
those that are able to help  
them, though meerly stran-  
gers vnto them, & the law-  
fulness thereof is so evident,  
even by the light of reason,  
that it would seeme a point

A of

L  
3.  
A

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of Madnes, not to ask their  
selues in case of necessitie,  
though no Scripture at all  
could be produc'd, where-  
in the same were expressly  
warranted.

Wherefore, hauing aboun-  
dantly shewed out of the  
written worde, that þe Saints  
in respect of their wonder-  
full loue to vs; and their vnu-  
speakable seruour with Al-  
mighty God, are not onely  
willing and able to helpe vs:  
but also that they actually  
recommend our prayers vnto  
G o d, and are obliged  
thereunto; First, as being  
fellowe members, and Se-  
condly, as the principall su-  
perintendants, supreme Se-  
nators and Judges, of that  
mysticall Bodie, which is  
the Church of God vnder  
Christ

of Prayer to Saints.

Christ our head; The lawfulness of prayer vnto them, intreating their more gracious prayers, and blessed assistance, doth so evidently and so necessarily followe thereof, that certainly if it be not madnes; I doe not say with some Puritanes, to condemne it of Sacrilege or Idolatrie in the holy Fathers them-selues; but so as to suspect it of superstition, error or timerie, wherewith other Protestants are wont to charge all those, who addresse them-selues, either to the invocation or intercession of them; But the hurt is to them selves, of whom we may well say, as the Prophet said, of euery wicked man in particular, *Noluit benedictionem & elo-*

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gabitor ab eo. They would  
not benediction, and therefore  
it shall be remooued farre from  
them. For, if they deserue  
not to be heard of God, but  
doe rather offend him, who  
beeing in some temporall  
miserie, will be deliuered by  
him alone, and obstinately  
refuse to begge the help or  
charitie of those, vnto  
whome he hath giuen both  
will, power, and direction  
to relieue them; what fa-  
vour can the Protestants  
expect at the hands of God  
in their necessities, if know-  
ing and considering as they  
ought, that þ Saints of Hea-  
uen are appointed by his Di-  
uine Maiestie to be so many  
Fathers, and Masters, & Su-  
periours vnto them; Out of  
Pride, or Rymacke, or pre-  
sumpti-

for prayer to Saints.

sumption, they wil not once open their mouths to call vpō them, but rather vtterly refuse to receiue any benefit, or consolation by them?

THE FOURTH  
ARGUMENT,  
Is Double, or two folde, be-  
ing framed vpon two Para-  
lels, or parities, clearly  
drawne out of the Scrip-  
ture; Wherby if thou marke  
it well, thou shalt also finde  
that all those obiections are  
plainly refuted, which y Pro-  
testants are wont to make  
against Prayer to Saints.

The first Paricie; It is lawfull to pray vnto Angels, Therefore it cannot bee vnlawfull to pray vnto Saints; because no reason can bee giuen, why the one should

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bee more allowed then the  
other. Inuocation of An-  
gels, is produced expiessly by  
the example of *Jacob*, who  
Blessing the Sonnes of *Io-*  
*Gen 48, seph laide;* *The Angell that*  
*16. deluercib mee from all euill,*  
*Blesse theſe Children.* Which  
to be spoken to a true An-  
gell is witnessed by Saint  
Bartholomew, and St. Chriſtoſtome.  
Bun m. This is also confirmed by  
Chriſt the practiſe of the Church in  
bom. 7, n the time of *Job*, vnto whome  
laud St. one of his three friendes  
Paul. spake as followeth: *Call, if*  
*Job, 5.1. ther bee any that will answer*  
*thee, and turne thee to some*  
*one of the Saints.* Where by  
name of Saints, Saint Augu-  
ſt. Augustiſe, in his Annotations un-  
derſtandeth Angels: And  
no ſufficient reaſon can bee  
giuen, why *Jobs friend*, a  
man

for Prayer to Saints.

man of singuler wisdome, should aduise him to call vp-  
on any of the Angels, if it  
had not beeene a laudable  
custome in those dayes, for  
men in miserie to doe the  
like. And the same may  
well bee saide of the *Jewes*,  
who not vnderstanding our  
Sauiour when hee hung vp-  
on the Crosse, affirmed that  
hee called vpon *Elias*; which  
is a probable Argument, that  
it was no strange thing a-  
mongst them at that time to  
call vpon *Elias*.

The second paritie, It is  
lawfull to pray to Saints that  
are liuing ; Therefore, it is  
lawfull to pray vnto the  
Saints that are departed. The  
consequence is proued, be-  
cause Almighty G O D , is  
no more dishonoured by the

for Prayer to Saints.  
one, then by the other : our  
Sauiour C H R I S T, no more  
forsaken, nor sacriledge any  
more committed, in the one  
of these more then in the o-  
ther : neither can any reason  
bee alledged out of Scrip-  
ture, why it should be bet-  
ter to desyre, the prayers of  
men on earth, who haue en-  
ough to aske for them-  
selves ; then to recommend  
our prayers to the Saints of  
Heauen, who beeing free  
of their owne, may the bet-  
ter bee solicitous of the sal-  
uation of others ; especially  
considering, they not onely  
heare vs : but also sit with  
Christ in his owne Throne,  
to gouerne and protect vs as  
hath beeene proued.

Which Argument hath  
the more force, because wee  
vse,

for Prayer to Saints.

use, and that very commendably, to request the prayers of those, of whome wee are most vncertaine, whether they bee friends or enemies of God Almighty. Whereof it followeth; That albeit, it were no lesse vncertaine, whether the Sanctes of Heaven doe heare vs or not; or whether their intercession may auiale vs or not: yet vna-lesse wee were sure of the contrary, which no Protestant can bee, this last reason alone, might bee sufficient to induce any reasonable man to recommend himselfe vnto their prayers.

And truely the Protestants inlarging their consciences so farre in this particular, as to thinke it no sinne at all, but rather an act of Piety to

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requiſt the prayers, not one-  
ly of vs whome they perſe-  
cute, as moſt contrary to  
themiſelues in many eſſen-  
tiall pointes of Faith: but  
alſo of others, who ſhew  
themiſelues moſt oppoſite to  
God himſelte, in their Life  
and conuerſation, Fornica-  
tors, Acuſteſers, Vſurers,  
Blaſphemers, Drunkards, and  
the like; It is a wonderfull  
thing, how contemning the  
Authoſitie of the Primi-  
tive Church in the ſirſt Ages  
after Chrift: Eluding an Ar-  
ticle of their Creed: Re-  
noancing a heu part of those  
preicious Olores whiche are the  
prayers of Saints: Infuſing  
all tides of Love and fellow-  
ſhip with the Saints of Hea-  
uen: And breaking all bonds  
of iudicition, and Subordi-  
nation.

for Prayer to Saints.

nation vnto them, so contrary to those Scriptures before alleadged ; they shoulde condemne cuen the holy Fathers themselues of Sacrifedge and Idolatrie, for cravinge their intercession , and thinke it as bad, or little better in vs , to recommend our selues vnto the prayer of any Saint in Heauen, then to the helpe or protection of the Deuill in Hell.

But farre more wonderfull it is, that the Protestants here withall , especially during the first fruites of their spirit, and in their very beginning ( whereof I thinke some of their Schollers are now ashamed ) did not onely abridge and spoyle the Saints of Heauen of that little honour, which men on earth were

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were able to give them as to  
the friends of God : but did  
also dishonor and abuse their  
holy Reliques, in such soule  
and hatefull manner ; as  
worse could not haue bene  
done to the bodyes & bones  
of Devils incarnate. And  
if it bee monstrous impietie  
in the Sonne, to treade vnder  
feete the dead Body of  
his Father, or to mangle or  
destroy it, or to cast it di-  
spitefully on the Dunghill  
what cryme soever hee had  
committed; what Barbarous  
inhumanitie and Heathenish  
impietie ( which God for-  
giue ) did the Protestantes  
performe, vpon the Sacred  
Bodyes of those glorious  
Saintes, that ought to haue  
bene a thousand times more  
deare vnto them, then the  
flesh .

of prayer to SAINTS,  
Flesh & blood of their owne  
Fathers ? certainly the do-  
ers of these thinges, could  
not bee sent from God Al-  
mighty, who vouchsafeth  
to honour his SAINTS so ex-  
ceedingly as hath beeene  
shewed; but from him who  
by the hands of Protestants  
having furiously torne the  
bodyes of their SAINTS out  
of their graues, would also  
have pluckt their soules  
out of Heaven, if hee  
had beeene  
able.

THE

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THE  
**FIFTH ARGUMENT**  
is taken from the exceeding  
many Miracles, and supernaturall effectes, wherewith  
it pleased God in all ages to  
make most honourable demonstation of the glory of  
his Saints, and of their infallible power through his vertue,  
to help all those that call  
upon them. For a Miracle,

**Fred. 11.** may well be called a Testimony, or Certificate of the  
**10.** truth which it confirmeth,  
**Deut. 4.** published as it were to the  
**34.** world, vnder the proper  
**Math. 13.** hand, and great broad Seale  
**24.** **Mark. 16.** of God him selfe, which  
**17.** therefore is also called a Sign;  
**Deut. 18.** **Joh. 5, 26.** And which, as aboue all other proofes, the lewes were  
**22.** **10, 38.** **14, 12.** **15, 24.** commanded to receive in  
the

for prayer to Saints.

the olde Lawe: so were they cast out of Gods fauour, for disobeying the same in the newe.

It were too long to descend to perticuleris, for the which, I referre me with *Bellarmino*, to the Epistle of *Nilus*, recited in the seventh generall Councell to *Theodore*, in his Historie, lib. 5. cap. 24. & lib. 8. ad *Gracos*; To Saint *Ambrose*, serm. 19 *Ambrose* which is of Saint *Agnes*: To Saint *Augustine*, lib. 22: *Augustin de Civitate Dei*, cap. 8. To *Gregorie the great*, Lib. 3. *Gregorie Dial.* Cap. 22. 24. 25. 37. To Saint *Bonaventure* in the *Bonaventure*, life of Saint *Francis*. And finally to the life of Saint *Bernard*: wherein there is received a most wonderfull Miracle wrought by Saint *Bernard*

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was him selfe, who in con-  
firmacion of this verie point  
of prayer to Saints, which he  
preached against the here-  
tiques of his time that spake  
against it; Blessed certaine  
bread which the people off-  
ered with the Signe of the  
Crosse, and said; *In this you*  
*shall kn. we, that those thinges*  
*are true which we have Prea-  
ched. If all your sicke, having*  
*tasted of this Bread, shall be*  
*restored to their former health,*  
*And when the Bishop there*  
*had said, If they're me it wub*  
*a good faish they shal be bealed;*  
*Saint Barnard added, I doe*  
*not say so, but affredly who*  
*soone they be tha. taste it, shall*  
*be bealed, to the end they may*  
*knowe that we are true Mes-  
sengers sent from God. Where-  
upon, a huge multitude of*  
*siche*

for Prayer to Saints.  
sicke folkes hauing tasted that  
Bread recouered, that this  
worde was dinniged ouer all  
the Prouince.

To conclude, in all the  
places likewise before allea-  
ged, those venerable and re-  
nowned Authors haue rela-  
ted so many Miracles in this  
poynt of prayers to Saintes,  
as if any Protestant would  
take the paines, either to read  
them, or to heare them reci-  
ted, they would be more then  
sufficient to conuince him,  
For he that should deride or  
contemne the iudgements  
of those famous Saints, were  
verye prophane; And how  
can he think himself a good  
Christian, that will giue no  
credit or belief to the chiefe  
Pastors and Doctors of the  
Church of Christ & whome  
shall

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shall we belieue ; if we belieue not them ? Were not this to take away all faith , and together therewith all Morall beliefe out of the worde ?

And this shall suffice me ( Curteous Reader ) to have collected for the most part out of other Catholick Authors for thy satisfaction in this point of praier to Saints drawne by good consequence out of the Text it selfe of holy scripture , which the Protestants on the other side haue neither heretofore nor euer will be able to answer hereafter ; and much lesse to produce any solide Argument out of Scripture , for the prooofe of the contrarie : without the which notwithstanding , though we al- leaged

for Prayer to Saints.

leaged no proose at all, it were more then absurde to condemne any generall custome or practise of Church or Commonwealth; as hath bene noted in the beginning.

Wherfore gentle freind now at the length to conclude this whole discourse; if thou rest satisfied therwith I shall think my labour well bestowed: but neither will I think it lost, if I may gaine so much of thee, as not fearing to venture thy Soule, with the auncient Fathers, vpon a truth so testified, not onely by the worde of God in Scripture: but also with the very hand of God in Signes and Miracles, as well at this present time, as in all former ages; thou  
wile

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wilt bee content to make  
some tryall of the power &  
abilitie, of the Saints to help  
thee, by recommending thy  
selfe seriously to their inter-  
cession for thee ; desiring  
them to beseech Almighty  
God, that thou maist ob-  
taine sufficient light to dis-  
cern his every sauing truth,  
and effectuall grace to im-  
brace it, And in particular,  
to recommend thy poore  
Soule to the prayers of the  
Mother of God, our Blessed  
Ladye ; who, as Saint Bar-  
nard saith, is the neck vnder  
Christ our head, whereby  
all Grace descendeth vnto  
every member of his myst-  
call Bodie. For I doubt  
not thou shalt finde that  
true comfort, and Reall sa-  
tisfaction in the exercisies  
thercof,

for prayer to Saints.  
thereof, with such a touch  
of Gods finger, as will bet-  
ter perswade thy hart, then  
any other Pen can maister  
thy vnderstanding, vntill it  
please his diuine Maiestie to  
subiect it fully to the rule of  
faith; and to place it firmly  
on the Rocke which is the  
ke and foundation of trusb.

And so remitting thee to  
the Prayers them selues of  
this Booke, I desire to  
be pertaker of their  
good effects:  
B. R. S.

Thine in Jesus  
Christ.

C. A.

THE

deus previdet

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the collector of this  
particular and

is publication

THE  
Interior occupation of  
the SOUL,  
Treating, of the important  
businesse of our salvation  
with God & his saints,  
by way of Prayer  

---

Title I.

## Title I.

Adore thee, O great  
G o d, with all the  
creatures which are  
in Heauen and on  
earth, prostrated &  
cast downe euен to the center of  
my nothing, & before the Throne  
of thy soueraigntie Majestie.

2. My affection is farre too little  
to acknowledge thy high Deitie,  
and therefore I present unto thee

B. - - the

*The occupation*

the hearts of Angels and men, the naturall property of the elements, the growth of plants, the sense of beasts, the motion of whatsoeuer is in nature, and the very being of all thinges. Adoring with the dependance, which they haue of thy diuinitie, that which thou art in them, and honouring that, which they are in thee.

3. If I had the affection of all those men & women, which haue presented vnto thee sacrifices of diuine worship, and soueraigne adoration, as well in the law of nature, as in the written & Eusegelicall law, I should melt in thy presence: but seeing that all thinges subsist before thee, I beseech thee that thou wilt accept my most humble and profound adoration, as comprising them all, and being comprised in them.

4. Aboue all I offer, & present  
the

of the Soule.

the interiour actions of the huma-  
nitie of Iesus Christ thy sonne,  
even from the first instant of the  
creation thereof, to the very last  
period of his life: and those also,  
which he continually exerciseth  
in his seruants on this earth, ~~and doynq~~  
5. I present also vnto thee, the  
internall acts of that most happie  
Virgin his mother, of the Cheru-  
bins, Seraphins, and of all those  
body spirits, whid he opposed shun-  
fetuous against the reuole of the A-  
postate Angels, and whatsoeuer  
else hath proceeded at any time  
from those soules, which haue  
been most pleasing unto thee fro  
the beginning of the world. Ben-  
scheching thene to number me an-  
mongst them, to ioyne my holo-  
caust with theirs, and to receive it  
as a swyes fulling sacrifice.

6. The most part of corporall  
creatures, doe not acknowledge

The occupation

the being, they haue received  
from thee, nor the Obligation,  
which they haue to thee for the  
same: many abuse that being,  
which thou haft bestowed vpon  
them, as Infidels, heretiques, re-  
probates, and all the accursed di-  
uels. I offer thee them, O my God,  
and prostrate them, as much as is  
in my power, at the feete of thy  
Majestie, adoring thee as often as  
they offend and blasphem thee,  
and I doe homage vnto thee with  
the actions, and the very naturall  
being, with the which they shew,  
and which they abuse.

7. Great is the honour, that his  
chette hath beeke gone to the  
great personages of the earth, and  
is still continued every day, In-  
cense hath bin offered vp to Idols,  
Idolatrie is committed to corporall  
beautie, O the God of my soule,  
I lay holde of all those thoughts,  
wordes,

of the Soule.

wordes, prophane actions & pas-  
fions, and as farre as my minde  
can stretch, I seperate from them  
all deformitie, to make a present,  
and sacrifice of that being, they  
haue, of which thou art the Au-  
thor.

8. I aske thee also, most hum-  
ble pardon, for all the honour,  
which since I came first to the vse  
of reason, I haue given to creatures  
without referring it actually, or  
habitually to thee, who art the  
fountaine of all greatnessse, and  
excellencie it selfe: of which ex-  
cellencie honour is but a testimo-  
nie, and marke.

9. To conclude, I acknowledge,  
and adore thee, O soueraigne De-  
itic, Father, Sonne & holy Ghost,  
as often as I breath, or as there are  
minutes in an houre, starres in the  
Skyc, leaues vpon the trees, sands  
in the sea, thoughts in the hearts

### *The occupation*

## of men and Angels. 1 Cor. 15. 27.

10. Dispose of the world, as it  
shall please thee, doe with me, and  
with all creatures, as seemes best  
to thy Maiestie, raise vp, plucke  
downe, chaste, cherish; be shou  
such to Angels & men in Heauen,  
in earth, in time, and in eternitie,  
as stands best with thy liking, In  
all, and by all, and alwaies, I will  
adore thy providence, I will con-  
forme my selfe to thy will, as the  
onely paradise of my soule. And  
I will make good to all, & against  
all, this most certaine truth, that  
thou canst not do, but what at which  
I will, for I will whatsouer thou  
dost.

Leopoldo, 1889, fig. 2. **Tale. 2.**

of the Sonne.

---

Title 2.

---

Thanksgiving.

I.

**I** Thanke thee, O my GOD,  
that thou art as thou art, the  
greatest good, that can befall  
mee.

2. I thanke thee O mightie Fa-  
ther, that knowing thy selfe, thou  
ingendrest a word, which is thy  
Sonne, and another thy selfe.

3. I present most humbly thanks-  
giuing ( O incomparable Father )  
that thou louest thy Sonne, and  
thy Sonne loueth thee with such a  
loue, and so admirably perfect,  
that it carryeth with it the com-  
mon essence, nature, and substance  
of you both.

*The occupation*

4. I thanke thee, O my God, for the extraordinary graces which thou hast bestowed vpō the soule of our Sauiour Iesus Christ thy Son: and I thanke thee my sweete Iesus, for those which thou hast imparted to thy worthy Mother: and I thanke thee, O mercifull ho-  
ly Ghost for those, which the An-  
gels, the Patriarches, the Prophets  
Apostles, Martyrs, Confessors,  
Virgins, and all the Court of Hea-  
uen, haue receiued from thee, not  
onely during their abode heere in  
earth, but also since their happie a-  
bode in Heauen.

5. And in particular I giue thee thankes for the grace, and glory, thou hast bestowed vpon mine Angell guardian, and vpon the Saint my patron, of whom by thy especiall prouidence, I haue my name.

6. What thanksgiuing shall I render

*of the Soule.*

render vnto thee for the goods of  
my soule and body, which I haue  
receiued from thee ? I doe giue  
thee thankes for them, in him for  
whome, and by whom thou hast  
bestowed them vpon me, who is  
Jesus Christ thy Sonne. And I  
giue thee thanks, that in his name,  
and by his merites, I haue receiued  
them, not willing to haue any  
thing, but by him, and for him. I  
present vnto thee the same thanks-  
giuing, which the soule of my  
Lord thy Sonne, did offer vnto  
thee at that instant, when it knew  
it selfe created of nothing, and  
personally vnted to the word.

7. I giue thee thankes for thy  
guifts, not because they are mine,  
but because they are thine, not be-  
cause they are agreeable to my  
will, but because they are confor-  
mable to thine : being most rea-  
dy and willing to be deprived of

*The occupation.*

them, when it shall please thee, to take them to thee againe : beseeching thee, that thou wilt so doe, when thou shalt iudge it more for thy glory.

8. Thou hast bestowed graces vpon mee, which through thy grace I know, and acknowledge, and thou hast bestowed vpon me others, of which through mine owne blindnesse, I am ignorant, Thou hast bestowed, and wouldst yet bestow more, if it were not long of my selfe. Thou wilt bestow also others, which I shall not acknowledge, and which through my frailtie, and accustomed ingratitude I shall abuse. For all which, my God, God of infinite goodnessse, & mercy, I giue thee thanks with all the force, that it hath pleased thee to bestow vpon mee, & not knowing, nor being able to doe it, as I should, I doe it in Iesus.

Christ

*of the Sonne.*

Christ thy Sonne, with the same affection, acknowledgement, and thanksgiving, which his holy humanitie hath giuen, and doth give incessantly to thy Diuinitie, for whatsoeuer fauours, or graces, it received of thee.

9. I am also to give thee thankes for those graces, and fauours, which I never receiued, and which out of thy infinite goodnesse and prouidence, thou hast forborne to bestow vpon me, as knowing that I would haue abused them, and thereby haue become more accountable, to thy most exact and most perfect iustice.

10. Over and aboue all this, as I stand greatly oblieged vnto thee for thy fauours, and graces themselves; So it is true, that I am much more obliged for that loue, & charitie, out of which thou hast bestowed them vpon me. For the which

*The occupation*

which, because it is infinite, I  
giue thee infinite thankes in him,  
who is the efficient, instrumental,  
meritorious, and finall cause of all  
thankefulnesse Iesus Christ thy  
Sonne; for whom and by whom  
thou haft done all; praise, loue,  
and glory bee vnto thee, in him,  
and by him world without end,  
Amen.

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*Title. 3.*

---

*Petition.*

**I** F I were mine owne, O my  
God, I would demaund ma-  
ny thinges according to my  
owne fence and will: but  
seeing it hath pleased thy merciful  
Charitie, that I should not be mine  
owne, but thine, what can I desire  
for my selfe, which is not for thee  
and according to thee. Doe then  
for

*of the Soule.*

for me, as for thy selfe, and dispose  
of me, as of a thing that is thine.

2. O Lord, I am thine by crea-  
tion, by conseruation, by redemp-  
tion, and by especiall vocation, by  
condition of nature, and election  
of my owne will, why then dost  
thou permit, that a stronger take  
from thee thine inheritance? that  
I or any other, should enter into  
possession of that, of which the  
peaceable proprietie appertaines  
to thee? why dost thou endure,  
that any other will then thine,  
should be accomplished in me, of  
whome thou art onely and wholly  
possess.

3. Hee, that doth that which is  
more, doth easily that which is  
lesse; thou giuest thy selfe to me,  
take me then vnto thee. To cre-  
ate me, it cost thee only thy word,  
but to regenerate me, it cost thee  
thy life. To forme me, an act only  
of

*The occupation*

of thy will was sufficient ; but to reforme me , th'effusion of thy bloud was iudged necessary. Both the one and the other being effected by thee , nothing remaineth but that thou doe , and say what thou wilt , so as thou dispose of mee according , as thou hast deserued.

4. So often as I aske of thee any thing, doe the contrary, if the contrary shall bee more agreeable to thy will, and to thy greater glory. For such is the intention of my Petition.

5. My wils, are no wills ; my petition, refusals ; my desires, so many detestations ; when thou wilt otherwise, then I desire.

6. If I knew in euery thing, what is thy will, O God , the center of my soule , I would make knowne both in Heauen, and earth , that I haue no other intention , then to accom-

*of the Soule.*

accomplish thy holy will.

7. Can one bee importune to him, of whome he seekes the honour, loue, and seruice according to the measure of his will ? If I will any thing else, heare me not, grant it me not, O my God.

8. Content thou thy selfe in me, and I shall be content, dispose of me as of a thing that is thine, and I shalbe too happy.

9. Why doe I ( wretch that I am) mine owne will, contrary to thy will ? or why preuailes my will which is not mine , against the will which is both thine and mine.

10. Haue I any secret corner of a stolne will, to which I am notable to resist ? If it bee so ( O seacher of hearts ) plucke vp by the rootes from out of thy field this naughtie hearbe , with all the dependants thereof. But if there be

*The occupation*

no such thing, lay holde on mee  
wholly for thy selfe : seeing no-  
thing can hinder me from being  
thine but an euill will, the which  
I renounce, as often as it is possi-  
ble for mee to will or nill any  
thing.

11. Herein thou hast particular-  
ly formed me to thine owne I-  
mage and likenesse, that I can will  
what thou canst will, and as thy  
power is infinitely extended, the  
capacitie of our will is of like ex-  
tent: with all the dimensions then  
of this will, I beg of thee instant-  
ly the accomplishment of thy will  
and the annihilating of mine, if a-  
ny be to be found in me, which is  
not thine.

12. I could perticularly tye my  
will to some certaine object, but  
I doe it no further then it ioynes  
with thy will, this by thy grace I  
will, this I intend, this I protest.

13. Why

*of the Soule.*

¶ 13. Why am I not then henceforth such an one as thou desirest I should bee? shall it be said, that my miserie hath preuailed against thy mercy; my malice, against thy goodness; my nothing against thy omnipotencie; my frailitie against thy invincible strength; my pouertie against thy riches; my basenesse against thy greatness; my indignitie against thy dignation; my inconstant will against thy will, which is eternall and immutable? to be short, that which I am, against that which thou art? Endure it not, suffer it not, permit it not O my God, for this would redound much to thy dishonour.

¶ 14. When I present vnto thee my desires, either I present nothing, or I intend to present vnto thee those very desires of Iesus Christ thy Son. Give place then.

O mercie

*The occupation*

O mercifull Father, to the desires  
of thy Sonne in the person of thy  
seruant.

15. Hee hath promised, that  
thou wouldst grant vnto vs, what-  
socuer we should desire in his  
name; for his merits then accom-  
plish his desires. This is it, which  
he, I, and thou wilt.

16. My Redeemer, thy Sonne,  
hath two willes, the one diuine,  
th'other humaine: His diuine will  
demaunds, and commaunds, that  
I be humble, pacient, charitable,  
meek, aliue to thee, and dead to  
my selfe. His humaine will de-  
maunds the same, and hath deser-  
ued it. Graunt then, O Father,  
graunt vnto thy Sonne, the ac-  
complishment of both wils, both  
diuine and humaine, So thou thy  
selfe shalt be serued, thy sonne ho-  
noured, the holy Ghost, true God  
of loue, be, as he well deserueth,  
loued,

of the Soule.

loued. Thy eternall Wisdome, & infinite godnesse, did bestowe vpon me in my creation a free will: I perceiue that it will not be vn-like vnto it selfe in forcing my will: Neither shall it be needfull for thee so to doe, if it shall please thee to bestow a grace vpon me so agreeable to my will, that without any violence I shall incline it to that which thou wilst. This effectual grace I doe desire and aske of thee my God, by the desires and merites of Iesu Christ thy Sonne, my sole and solid hope.

17. If I be troublesome, importune, and ouer bolde in asking, I shall content my selfe (O my God) to haue obtained one grace, which is, that I may euer be correspondent and answerable to thy graces.

18. My Lord ! if I know not what to doe, grant that I may give thee

The occupation

thee leaue to doe, and that my doing at the least may bee to permit thee to doe.

19. Take from thy selfe then that offence to see one so miserable, & giue vnto thy selfe that contentment, that I may be such a one, as thou wouldest I shoulde be.

20. Doe it not for me, but for thy selfe : not because I will so, but because so is thy will ; not because I deserue it, but for the merites of my Lord thy Sonne.

21. There is not a wound in his sacred humanitie, there is not a thorne in his crowne, whiche maketh not intercession for me, and beggetteth not of thee incessantly that, which thou commandest.

22. Thou comauest, they demand, but I amend not my selfe, who shall preuaile at the laft in this fight ?

23. O Father, get thee another Sonne

of the Soule.

Sonne of lesse merit then hee, and  
of an other nature then thine. For  
dote his will, and resolute vnto him  
his merite.

-24. His infinite merit was nere  
for himselfe, the glory of his body,  
and the exaltation of his name  
obey'd & excepted. These are my  
inheritance, these are my riches,  
this is my portion. Deny me not  
that, which it hath pleased thee to  
bestow vpon me, and in doing iu-  
stice to thy Sonne, exercise mercy  
towards thy servant.

125. If I were honoured with his  
prayers, thou wouldest heare him,  
and heare me. So is it then, that I  
can ask nothing, I can desire  
nothing of thee, that he wouldest not  
ask and desire, and that with  
groanes which cannot be expres-  
sed. Permit mee then to argue  
thus for thee, against thee, O my  
God.

26. It

*The occupation*

thee leauue to doe, and that my doing at the least may bee to permit thee to doe.

19. Take from thy selfe then that offence to see one so miserable, & giue vnto thy selfe that contentement, that I may be such a one, as thou wouldest I shoulde be.

20. Doe it not for me, but for thy selfe : not because I will so, but because so is thy will ; not because I deserue it, but for the merites of my Lord thy Sonne.

21. There is not a wound in his sacred humanitie, there is not a thorne in his crowne, which maketh not intercession for me, and beggetteth not of thee incessantly that, which thou commandest.

22. Thou comaudest, they command, but I amend not my selfe, who shall preuaile at the last in this fight ?

23. O Father, get thee another Sonne

of the Soule.

Sonne of leſſe merit then hee, and  
of another nature then thine. O  
dore his will, and restote unto him  
his merit. *no pride noch iſſe*

-24. His infinite merit was nere  
for himselfe, the glory of his body,  
and the exaltation of his name  
obelye excepted. These are my  
inheritance, these are my riches,  
this is my portion. Deny me not  
that, which it hath pleased theſe to  
bottom vpon me, and in doing iut-  
ſice to aby Sonne, exerteſe mercy  
towards aby ſervant. *no pride noch iſſe*

25. If I were honoured with his  
prayers, thou wouldest heare him,  
and heare me. So is it then, that I  
can ſaue him nothing, I can deſire  
nothing of thee, that he doth not  
aſke and deſire; and that with  
groanes which cannot be expref-  
ſed. Permit mee then to argue  
thus for thee, againſt thee, O my  
God. *whi diſſeſt or an abuſe  
unto*

26. It

*The occupation*

25. It is the will of God the ho-  
ly Ghost, that I bee perfect, God  
the Sonne deserves it, God the  
Father then being one, and the  
same God with them, ought to ef-  
fect it.

27 Most honourable Father, in  
the consideration of that blessed-  
nesse thou hast in thy Son: Word  
most amiable in contemplation of  
that being, which thou baddest of  
thy Father: Holy Ghost God of  
Charite, in remembrance of that  
Divinitie which was communi-  
cated vnto thee by the Father and  
Sonne; graunt that I be such as  
thou wouldest I shoulde bee, and  
that there be nothing in mee that  
may displease thee. And having  
obtained this, I will importune  
you no more.

28. I am not worthy to pray  
for any whosoeuer, no not so  
much as to appeare in thy pre-  
sence,

*of the Soule.*

sence, or once to thinke of thee,  
O God of soueraigne Majestie a  
which makes me first most hum-  
bly to aske thee pardon, that I  
dare lift vp my thoughts so high  
as to thee. And after this to crave,  
that thou wilt be pleased to re-  
ceive my prayers, not as proce-  
ding from me, but as inspired by  
thee. And (that the effects of  
them may answer thy desire, and  
thy greater glorie) to joyne them  
with these of Jesus Christ thy  
sonne, of his holy Mother, of the  
Apostles, Martyrs, Doctors, Vir-  
gins, and confessors, and those of  
either Church triumphant and miz-  
litant; It being so, that the pray-  
ers, sacrifices, and good workes,  
which we call past, are alwaies ex-  
istent, subsistent, & present before  
thee, The time past, present, and  
to come, being one, and the same  
thing in thy immutable æternitie.

29. I will

The occupation

29. I wil not then make supplication to thee to call to minde, but to regard these prayers, as present: and in particular for the spirituall and corporall health of the King, & Queene, his royll house, ~~and~~ the Kingdome; Even those that the good Patriarch Joseph did present vnto thee for all Egyp: *Samuel* for *Saul*; *Daniel* for *Darius* the three Children for *Nahuchedonazar*; *Elias* for the Kings of *Israel*; *Nathan* for *David*; *Esay* for *Egypt*; *Toby* for *Salmanaz*; *Hester* for *Assuerus*; St. *John Baptist* for *Herod*; St. *Silvester* for *Constantine*; St. *Chrysostome* for *Eudoxia*; St. *Ambrose* for *Theodosius*; St. *Gregory* for *Maurice* the Empelor; St. *Stanislaus* for *Boleslaus*; St. *Thomas of Canterbury* for the then King and Realme of *England*; and those of all the Saints, for y Kings and Princes, whiued in their time.

30. Who

of the Soule.

30. Who is able to pray for the necessities of the Church, with that fervour and efficacie, as did St. Gregorie, for the Reformation of religious Orders, as did Saint Francis, St. Dominicke, St. Thomas and St. Bonaventure ? For States, Realties, and Empires, as did St. Sigismund King of Burgundy; St. Carnut, King of Denmarke; St. Oswald & St. Edmund, Kings of England; St. Lewis King of France; Henry the Emperor; St. Canig and his wife, St. Clotbe, and St. Radig and Queenes of France ; St. Edwin Dutches of Poland; St. Eltzabeth in Hungary ? and others, who by thy grace knew how to ioyne Pietie with the Scepter ; greatness temporall with aeternall ; perishing honours with honors immortall ? If ( I my God King of Kinges, and Lord of Lordes) I could speake vnto thee with the

C same

*The occupation*

same accent and æqual dævotion :  
how many graces and blesſings,  
ſhould I obtaine of thy moſt libe-  
rall clemencie for this Monar-  
chic ? for the Monarch that com-  
maunds vs , and represents thee ?  
Accept then, for him and all that  
appertaine to him , the ſame  
vowes , ſacrifices , and prayers,  
which haue beeene preſented vnto  
thee by all the Saintes, whose ho-  
nourable names are written in  
the Booke of life : and looke not  
at mee, but looke vpon them, of  
whome I preſent vnto thee,  
the merites, and prayers, by  
thy Son our Lord and  
Saviour Ieſus  
Christ.

Title. 4.

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Protestation.

I.

I Knowe to my cost, and to my  
great damage, how preiudici-  
all I am to my selfe, and how  
great my frailtie is: and there-  
fore haue occasion to feare, least  
that so soone as I shal be depar-  
ted hence, I breake my purposes,  
and doe cleane contrary to that,  
which I promised. O omnipo-  
tent and immutable God, haue  
pittie vpon me thy fraile creature.  
Stretch forth thy strong hand, and  
inuincible arme, to giue succour  
to the worke of thy hand: permit  
not that a creature which hath  
cost thee so deare, be so easily and

*The occupation*

so dishonorably taken from thee. If my will be requisite hereunto: behold it is in thy hands, I giue it thee, nay I restore thee it, neuer to be revoked. And since there is no better title, then the title of donation, (O God of my heart) command that the guift which thou hast pleased to make vnto mee of thy selfe, may authorize the guift which I owe, and which I giue of my selfe. And that this donation made by me living, and confirmed by thy death, may be so enroled in the Records of thy eternitie, that albeit I would it may not be revoked, such being the disposition of thy grace, and my last will.

2. And in truthe were it reasonable that an euill will, which passeth, should disanull a determined resolution, made before so resolutely?

3 I pro-

of the Soule.

3. I protest, out of all the corners of my will, and with all the strength of my freedome and libertie, and with a consent as full as is possible, that I will not offend thee in any thing. I will be thine wholly without exception, I will that which thou wilt, and detest that which thou detestest. And if it fall out otherwise, if it so happen, that I seeke my selfe, that I commit thest in this holocaust, that I doe or omit any thing, contrary to thy will and pleasure: it shall be nothing else, but a surprise, and a stolne will, altogether contrary to that, which now by thy grace, whilst I am in my perfect sence and iudgement, and by thy assistance mistresse of my consece I so resolutely will and desire.

4. And if it should so fall out, that by exceeding frailtie (at the shadow whereof I tremble for

C 3 2 (scarc)

*The occupation*

feare) I should giue my consent  
to any thing, that is repugnant to  
thy will : permit not, O God of  
truth, and of infinite goodnessse ;  
that such a fault be forever impu-  
ted vnto me , since I renounce it  
both now and then. And that  
consent which is authorized by  
thine, and of which thou art the  
author , ought to preuaile against  
that which is not mine , but by  
vhappinesse, and of which the in-  
stigator and first mouer , is the e-  
nemie of thy glory, and my salua-  
tion.

5. Every one they say may re-  
nounce his right : I renounce then  
thy right of my free will, whē it shall  
be tempted, & in danger to offend  
thee. And therefore spare not to  
force it to that which is good , at  
what time soever, without hauing  
any regarde to my free will , the  
which otherwise, thou wouldest  
leave

of the Soule.

leauē to her owne libertie, as thy  
holy word doth teache vs.

6. And if yet not to contradict  
thy selfe, thou haſt regard to leauē  
my will to her freedome, Conſi-  
der (O moſt wiſe Architect of  
Men) that my will is not to haue  
any will to doe that which is  
naught; and herein thou ſhalt co-  
deſcend to my free will, though  
thou ſhouldſt not reſpect it at all:  
ſeeing it renouiceth abſolutely  
herſelfe in any thing, which hath  
relation to that, which is euill.

7. What perſection is it, to  
haue power to conſent to that  
which is euill? thou haſt it not O  
my God, for it is an imperfection.  
Make me then thus farre more ac-  
cording to thine Image: that as  
thou my prototype, canſt not  
ſhine by nature, ſo I may bee im-  
peccable by grace.

8. And if to haue the power to

*The occupation*

saile in my dutie, bee a thing app-  
pertaining to my condition, as  
being the servant and slau of  
sinne, is it not enough that I haue,  
wretch that I am, fained so often?  
but that I must make further  
prooffe thereof, to the prejudice  
of thy honour and glory? better  
is were for mee not to be at all,  
then to continue still to offend  
thee.

9. The loue of my selfe, maketh  
me enemy to my selfe; and that in  
seeking my selfe I loose my selfe,  
and not finding my selfe, I am still  
lost. I renounce this enimitie, and  
I detest it with as much hatred,  
and as often as I haue hitherto so  
loued my selfe, or shall hereafter  
by my euill custome.

10. Allow, O good God, this  
declaration of my will. And re-  
ceiue in thy iudgement, and in the  
account that thou holdest of my  
actions,

of the Soule.

actions, wordes, and thoughts, all such affections, as if they were so many afflictions; all such inclinations, as so many aversions; all such pursutes, as so many flights; and all such tacite consents, as so many expresse resistances.

II. But seeing O soueraigne truth, thou canst not judge of things, or take them otherwise then they are; and that if I doe seeke my selfe; thou canst not but know, that I doe so, I am content if it be so. But with this conditi-  
on O my God, and not otherwise, that thou looke vpon me from henceforth as a thing y<sup>e</sup> is thine, and that thou impute the loue of my selfe as an affection, bestowed vpon a thing that is wholly thine; As the sonne, whatioeuer he gets, hee gets to the benefit of his fa-  
ther so long as hee is vnder the power of his father; and as a bond

*The occupation*

Slauue whatsoeuer he gets, is to his  
maisters profit.

12. From henceforth all the so-  
litude I shal haue, either for ap-  
parell, or meate, or drinke, or any  
such like thinges ; all my affecti-  
ons, reflections, goings forth, re-  
turnings backe, that I shall haue  
either in my selfe, of my selfe, or  
about my selfe : all my ioy, all my  
feare, all my sorrowes, all my plea-  
sures, all whatsoeuer appertaining  
to my vanitie past, and the inordi-  
nate care y<sup>e</sup> I haue had of my selfe ;  
all this, my God, shall from hence-  
forth be wholly addicted to thy  
seruice, vnto the preseruation of a  
thing which is thine, neither more  
nor lesse, then if all this were done  
by me, to any poore creature in an  
Hospitall, or any other, towards  
whome all this exercise of dili-  
gence and charity should be plea-  
sing to thee. Allow this O my  
God,

of the Soule.

God, receive this O my Father,  
accept of this O my gracious  
Lord, by the merits of him whose  
workes, wordes, and thoughts ne-  
uer strayed from thy will. He hath  
liued for me, he dyed for me, euen  
so I will dye to my selfe, and liue  
to him, and so my life, shall be  
hidden in his, and shall appeare  
before thee, as if it were his, and  
all the care I shall haue, shall not  
bee of a thing that is mine: but it  
shalbe O the onely beloued of my  
soule, as of a thing that is thine.  
And what other meanes, O God  
of my soule, can be founde to cut  
off the heade, and kill this most  
horrible *Hydra* of selfe-  
loue, considering the  
great malice  
thereof.

\* \* \*

Title. 5.

*The occupation*

*Title 5.*

*To the soule of our Saviour  
Jesus Christ.*

**I.**

**M**ost holy, and most happy soule, Emprefſe of Heauen and earth, I beſeech thee by thy incomparabile grace which thou receiuedſt, whē at the instant of thy creation, thou was united to thy diuinitie, and ſupported by the person of the word, that thou wilt be pleased to obtaine for mee, thofe vertues, of which thou haſt leſt vs both a Commandement, and an example aboue all others, Chartitie, humilitie and puritie.

**2.** By the blessedneſſe thou diſt enjoy,

of the Soule.

enjoy, even then beholding the  
Essence of the Sonne of God, to  
whome thou art personally uni-  
ted, deliver mee from the loue of  
my selfe, and the great miserie of  
my imperfections.

3. Thy holy Mother was im-  
peccable by grace, thou wast so  
by nature; as well for that thy di-  
uine Will did governe thy hu-  
mane: as also because by thy vn-  
derstanding thou didst possesse,  
and by thy will created thou hadst  
fruition of the Diuine essence. I  
dare not aske impeccabilitie, but  
only the grace never to sinne;  
and if the power to sinne be left  
me, yet that the effect of that po-  
wer be taken from me.

4. Soule, seate of wisdome,  
which containest in thee the trea-  
sures of thy Fathers science, thou  
hast been indued with knowledge  
divine, blessed, and infused, ouer  
and.

*The occupation*

and aboue the knowledge exper-  
imentall and acquisit, which was  
euery day encreas'd in thee. Ob-  
taine for me by these so rare priu-  
ledges and prerogatiues, that I  
may haue knowledge both of di-  
uine, and humaine thinges ; so as  
I may never stray from the right  
path of faith and charitie.

5. Soule, the splendor of the glory  
of the Father, and the Image of his  
goodnesse, be my guide and con-  
ductor, in the midst of the perils  
and temptations of the dangerous  
life of this world. Dissipate the  
cloudes of my passions, driue a-  
way the night of my ignorance,  
making me euer, and in all things,  
to acknowledge his will, to whō  
thou art personally vnited.

6. Ouer and aboue the grace of  
union hipostaticall and blessed,  
thou hadst also the grace of Capi-  
tall union, as being the head of  
men

*of the Soule.*

men and Angels. Make me then  
to draw abundantly out of this  
plentifull well, and to perteake to  
the greater glory of thy Father, of  
those influences which flow vpon  
thy mysticall body, the Church mi-  
litant and Triumphant.

7. Who is able to expresse the  
thanksgiving when of nothing,  
and out of that bottomlesse depth  
of not being any thing, common  
to all creatures ; thou perceiuedst  
thy selfe to bee transported , to a  
personall vniōn with God ? who  
is able to recount that holocaust,  
and sacrifice , that thou madest of  
thy selfe, for the accomplishing of  
that excellent worke of our re-  
demption ? with what excesse of  
Charitie, diddest thou consecrate  
thy selfe to God the Father ? with  
what an eye of compassion, didst  
thou behold humaine Nature, of  
which thou wast a noble sprig and  
branch ?

*The occupation*

branch? In remembrance of all  
those thy internall eminent actions,  
for the loue of thy Hypostasie,  
by the merites of thy abode in  
this world, and by all whatsoeuer  
appertaineth to thy incarnation, I  
beseech thee to thanke him for  
me, to whome thou art united: to  
giue and sacrifice me to his glory:  
to present vnto him my actions,  
vowes, intentions, and thoughts:  
to make my miserable abode in  
this world pleasing vnto him: to  
make vnto him an holocaust of  
my life, and a sacrifice of my  
dearh.

8. Thou wast no sooner united  
to that bedy, framed in the womb  
of the Virgin, drawne and taken  
out of the most pure substance of  
thy virgin Mother, but that thou  
wast received, and supported by  
the word. O soule, Queene of  
men, Princeesse of Angels, obtaine  
for

of the Soule.

for me by this grace, the gracie  
that I may be deliuered from the  
cogitation of the body, and infec-  
tion of the flesh, from which  
thou wast preserued, being by an  
extraordinary manner without ~~Ad-~~  
~~ams~~ ioyned to the flesh, which  
descended from *Adams*.

9. Ignorance, fraultie, and ma-  
lice, are the furniture of this cor-  
rupt Masse, from which wee are  
drown'd: and of that first fault,  
from which thou wast the deliue-  
rer, and the deliuered. I beseech  
thee to guard me from the falls, to  
which I am subiect by my naturall  
corruption, and that by the merits  
of thy incomparabile integritie,  
puritie, and holinesse.

10. Thy heart was alwayes at-  
tentive to God, of whome thou  
neuer didst loose the sight; ob-  
tain that I may liue in his presence  
in him euer, and euer before him.

II. In

*The occupation*

11. In vertue of the desirositie  
of thy soule, my sweete Iesu; I  
begg of thee the guift of confor-  
mitie, and vuniformitie with thee.

12. By reason of thy Hypostaticall vniōn, thy actions were of  
infinite merit, and the onely act  
of thy incarnation sufficient to re-  
deeme a thousand worlds. What  
shall I not then obtaine of God  
thy Father, if thou shalt please  
once to present vnto him that,  
which thou hast offered, and shed  
for mee, which is thy precious  
bloud, and thy immaculate and  
vnspotted life, the spring of all  
merit?

13. Because thou appertainest  
to God, obtaine pardon for me of  
whatsoever I haue voluntarily  
done, said, or thought contrary to  
God. How often didst thou re-  
joyce in the greatnessse and glory  
of God, our common creator and  
Fathers?

*of the Soule.*

Father ? and that much more for it, then for that thou thy selfe wert by his grace ? Bring to passe that all my ioy may be in him, my onely desire to please him, my on- ly feare to offend him.

14. All thy actions were of infinite merit; I beg O sanctuarie of the Diuinitie, the participation of onely one, by speciall application to me.

15. Thou, the onely storchouse of Loue, and fornace of perfect Charitie, dost more loue humaine nature, and much more desire our soules perfections, then all Angels and men together. We can- not also, nay we ought not to haue after God any better Lord, and friend then thou. I leue then to thee the care of my saluation, and of that perfection which thy Fa- ther requires in mee : I leue to thee the profit of thine owne me- rites,

*The occupation*

ties, to thee that which thou thy  
selfe desirest : to thee that, for  
which thou hast done, saide, and  
endured so much : to thee that,  
which cannot subsist, but by thee :  
to conclude to thee that, which is  
as oftentimes thine , as it hath  
pleased thee to be ours.

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*Title. 6.*

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*To the blessed Virgin  
Mary.*

*I.*

**B**lessed of God amongst Wo-  
men, and the happiest of all  
pure creatures , Mary the  
Mother of God ; I prostrate  
my selfe in the profoundnesse of  
my thoughts before thee : honou-  
ring with all my affection the emi-  
nent

*of the Soule.*

nent graces, which it hath pleased  
the most high and puissant to  
plate in thee, as in the principall  
and chiefe workmanship of his  
handes, after the humanitie of Ie-  
sus Christ thy Sonne ; whose de-  
sires concerning me I present unto  
thee, that by his merites, and  
thy prayers, they may bee as the  
abiect of his mercyes, fully and  
perfectly accomplished in me.

2. Pray then for mee, mercifull  
Mother, and in so doing thou  
shalt pray also for thine owne  
Sonne : seeing that bee desires in  
mee, that, which I aske of thee,  
a thousand times more, then I my  
selfe.

3. I am also never resolved to  
aske any thing of thee for my  
selfe, but for him. I will speake  
unto thee in his name, I will pittele  
thee by his merites. I will adiure  
thee by the languishing desires of

his

*The occupation*

this soule, and as it were coniure thee by the great and inestimable obligation, that thou hast to him, to deale so effectually with God the Father, that all his desires may be accomplished in all creatures, and especially in this poore soule of mine, to which he hath given thee grace to desire that, which he desirereth. If thou put not to thy hand, O puissant Princesse, all will passe into vapour, and smoake of onely desires, and I shall remaine a fable of the world, and a scorne of hell.

4. By these titles of incomparable honor, with which thy head is crowned, O Mother of thy Sonne, O Daughter of the Father, O Spouse of the holy Ghost, bring to passe, that I may one day with thee, be heire to the Father, coheire with the Sonne, and partake of the inheritance, reserved to

of the Sonne.

to the holy Ghost.

5. Tower of David, City of res-  
fuge, wilt thou refuse thy prayers  
to them, to whome the fruise of  
the Virgins wombe hath not re-  
fused his bloud?

6. Thou hast too great interest  
in thy Sonnes inheritance, to neg-  
lect, or disdaine to succour with  
the assistance of thy tongue, those  
soules, which thy Redeemer and  
ours, did recover with the losse of  
his life.

7. He would, that thou shouldest  
be his Mother: but it was to the  
end, that wee might also become  
his brethren. What hindereth vs  
then, from hauing the spirit of ad-  
option, towards his Father, and  
our Father, thy Sonne and our  
brother? wee shall haue it when  
it shall please thee to bee our Mo-  
ther by grace, as thou art his by  
nature.

8. Thou

*The occupation.*

8. Thou wast established Queen of Angels, and of men, euen from then, when thou hadst a Sonne common to thee with God the Father: and that thou couldst say vnto God, thou art my Sonne. O incomparable Mother, o maruaile of the world, O the honour of humaine lineage; wilt thou not in acknowledgment of these benefites and honours, intended towards thee, before thou couldst merite them; wilt thou not procure, in regard of the Almighty which hath done so great thinges for thee, this little thing which I aske of thee? which is nothing else, but that I never offend him, especially by deadly sinne? and that in the whole course of my miserable life, I may know and put in execution his thirrewill?

9. I am not worthy of his loue, but hee is worthy to be loued of

me,

*of the Sonne.*

me. I deserve not to serue him,  
but he well deserueth to be serued  
of me. It is not due to me to live  
in him alone, and to dye for him;  
but I owe it him, and so dost thou  
thy selfe. Pay then, O most rich  
Empresse, my debts and thy debts.  
Acquite them both for mee and  
thy selfe, and in doing that which  
is but duty and iustice towards  
him, thou shalt doe a worke of  
compassion and mercy towards a  
creature of his, and thy poore ser-  
uant.

10. As amongst all pure crea-  
tures, none euer approached to  
equall thee, in regard of the in-  
comparable excellencie of him,  
that was borne of thee: So no  
creature whatsoeuer, shall be e-  
uer able to equall thee in mercy.  
Shall it not be then, to imitate thy  
Sonne and satisfie thy selfe, if thou  
affoord thy ayde to the miserable.

D.

thy

*The occumption*

thy succour to such poore sinners  
as I am ? For whome thy Sonne  
hath spent all hee had, euен to the  
effusion of his most precious  
bloud ? If it be true that the sinne  
of *Adam*, was the occasion that  
the Diuine word tooke flesh, and  
was borne of thee : it must needs  
also bee, that my misery hath ser-  
ued for a cause, or an occasion of  
thy greatnessse, my disgrace of thy  
grace, my malediction of thy be-  
nediction, and that which I am, of  
that which thou art : why then by  
exchange, shall not thy mercy (if  
I may so say ) serue to my misery ;  
thy felicitie to my infelicitie ; thy  
greatnesse to my basenesse ; that  
which thou art to that which I  
am ? Bee not thou that thou art :  
or procure that I may be other  
then I am. I should here beg of  
thee to haue in recommendation  
the Church, & her necessities, if in  
were

of the Sonne.  
were possible, that a Mother had  
not care of her Sonnes Spouse.

## Title 7.

To Saint Michael.

1

Rince of the heauenly camp,  
and inflamed Seraphin ; by  
thy most happy victorie,  
which thou obtainedst a-  
gainst those Apostata Angels, of  
which now the infernall legions  
are composed , assist vs in our  
combats : so much the more dan-  
gerous, in that we haue not *orely* to  
fight against flesh and bloud, but *an*  
*gainst the spirits of darknesse*, which  
come marching *against* vs like  
Gyants, with all the aduantage,  
that the nature of Angels hath a-

*The occupation*

boue the nature of men. Ayde vs  
with thy presence, with thy pray-  
ers, with thy illuminations, with  
the gracious influences, which  
proceed from thy fauourable will,  
and most noble substance.

2. Ayde the Church Militant, as  
thou honourest and adornest the  
Triumphant; affoord thy succour  
to the Christian people, as thou  
didst to the Isralites. And that so  
much more, as the persecutions of  
the tyrants of Hell, and the slauer-  
y of faine, is without comparison  
more to be feared; then the yoke  
and slauerie imposed vpon the  
Children of *Abraham*, by the  
Kinges of *Babilon*.

3. Mighty and singular protec-  
tor of *France*, come to the helpe  
of this Monarchie, which thou  
hast at all times taken vnder the  
couer of the wings of thy speciaill  
protection. Provide our King of  
regiments,

of the Soule.

regiments, & legions, which may  
acknowledg thee our Prince. De-  
fend them from visible and inuisi-  
ble enemies. Haue care of his  
soule, haue care also of his body;  
for according to the ordinary dis-  
position of Gods divine prouide-  
nace, of his person dependeth,  
not onely the Good of this Mo-  
narchie, of which hee guides the  
stern but that also the of Church,  
and the repose of all Europe.

4. We never sinne, but the crea-  
ture, for desire whereof we fall in-  
to sinne, preuailes against the crea-  
tor; a horrible & fearefull mon-  
ster. Bring that to passe by thy  
ayde and fauour, that vpon all oc-  
casions, suggestions, and tempta-  
tions, wee lay with thee *Quis ut*  
*Deus*, who is such an one as God?  
that we should for any creature,  
forget the infinit obligation, that  
we haue to our Creator?

holland

D 3

Title. 8

*The occupation*

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*Title. 8.*

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*To Saint Gabriele.*

*I.*

**P**aramymph of Heauen, that didst bring to the world, the most happy newes that ever was, or shall be by the loue of him, who sent thee to the honour of him, who was by thee Named and Announced, and for the regard to her, to whome thou broughtest the ambassage; obtaine for me the grace, that I may be obedient to the Father, pleasing to the Sonne, and singularly deuoted to the Mother.

**2.** O if I so willingly conceiued, and so readily consented to the voyce of my God, as did the blessed

*of the Soule.*

blessed Virgin to thine, I should  
march apace to perfection. I  
beseech thee by the joy that the  
spirit felt, when the Diuine  
word effected thy word, put-  
ting on the ragges of our mor-  
talitie; that thou wilt be plea-  
sed to obtaine for mee, this fa-  
uour of God, that I neuer resist  
his inspirations, that I be atten-  
tive to his voyce, that for lacke  
of execution I make not sad the  
holy Ghost. Obtaine I say, for  
me this grace, thou speciall  
embassador of the Diuinitie.

3. Embassador of God, Le-  
gate of Paradice, Nuncies of  
the coelestiall Empire; if any  
thing bee cause of our ruines,  
for repayring of which the Son  
of God espoused himselfe, to a  
nature inferiour to thine, it was  
fraultie and ignorance. This  
appertaineth to the soule, that

*The occupation*  
to the body. From both th'one  
and th'other thou art free, be-  
ing a spirit, and full of know-  
ledge. I dare then adiure thee,  
by that which thou art, to re-  
medy that, which I am, and to  
obtaine of him, who did accor-  
ding to thy word, more for me,  
then thou shalt euer be able to  
doe, that I may know from  
henceforth, his holy will in all  
thinges, and that in the execu-  
tion I may be strong, and pu-  
issant : Thy most holy Name  
signifieth diuine force, and va-  
lour; obtaine for me this force  
against our common aduersa-  
ties, and against the most dan-  
gerous enemie, that I knowe,  
which is the loue of my selfe.

4. I salute thee, and thanke  
thee with all my hart, messe-  
ger of happy newes; and I be-  
zeche thee to encrease my obli-  
gacion,

of the Soule.

gacion, by encreasing the ser-  
vice, which by me thou maist  
render then, when thou shalt  
obtaine for me the grace not to  
be as thou art, but together  
with thee a ffe Instrument, and  
Organe, to set forth the glory  
of God.

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Title 9.

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To the Angell Guerdian.

I.

**G**overnour of my life,  
guide of my pilgrimage,  
Torchbearer of my un-  
derstanding, maister of  
my soule, what thanksgiving  
shall I render unto thee for the  
infinite obligations, I a poore  
sinner haue unto thee? whome  
thou haft serued and assisted,

D S. though

*The occupation*

though unworthy and vngratefull from the instant of my birth; preseruing mee from so many euils of sinne, as I might haue incurred; from so many dangers, as my body hath passed and had fallen into, haddest thou not fauoured mee. If I should thanke thee as often as I breath, I could not satisfie my obligation; neither will I, nor can I doe it, but in him by whom and for whose loue, thou hast beene so faithfull to mee. Aske then thy recompence of him for so many benefits, and permit not that I dye vngratefull towards thee, least I dye miserable in the sight of God.

2. Vnsatigable friend; the infamous odour of my sinnes, might haue caused thee to haue withdrawne thy selfe from me, as stinke chaseth away Doves, and

*of the Sonne.*

and smoke Bees. And yet notwithstanding, thou hast had patience to stay neare to this dunghill, with charitie greater then tongue can vtter, and with longanimite altogether Angelicall. Thankes be giuen vnto thee, by all the courts of Heaven, and by all those creatures which haue interest in my saluation; all whom thou hast together with mee obliged vnto thee. If euer I come, as by thy mediation I hope I shall, to the hauen of beatitude, I will render vnto thee, O my louing and beloued Patron, the principall, and arreages of so many, so speciall, and so particular obligations, in the presence of him, whom thou incessantly lookest in the face. How often had I fallen into riuers, into flames, into dungeons, into the hands

*of*

The temptation

of my visible and iuuisible ene-  
mies ? How often had Sathan  
styfled mee whilst I was drin-  
king, eating, sleeping, walking ?  
especially at those times, when  
he perceived mee to be out of  
the grace of God ; if thou O  
my guide, and singuler benefa-  
ctor, hadst not broken his  
strength, and dissipated his de-  
signes ?

3. So many times thou hast  
saued my life, as thou hast pre-  
ferred me from deadly sinne,  
so many times thou hast rende-  
red unto me my life, as thou  
hast raysed me out of deadly  
sinne. A life a thousand times  
more preeious then that of the  
body, and consequently a be-  
nefit much greater, as eter-  
nitie exceedeth time ; grace,  
nature ; the glorious state of  
the Sainctes, the miserable con-  
dition

*of the Soule.*?

dition of the damned. Thankes therefore be vnto thee as many times, as there are moments in time or imaginable minutes in aternitie.

4. What shall I say of thy going from God to vs, and returning from vs to God? excusing the one, appeasing the other? carrying vp our prayers, and bringing downe his presents? what of so many inspirations? secret motions? benigne influences? so many interiour and exteriour endes? so many Angelicall inventions, deuises, stratagems of Charitie, as thou hast vsed to retire mee from vice, and the inclinations of a corrupt nature, to draw mee to the loue of him, who n loue made to dye for me? There is no meanes, how in this vally of teares, and in the midst of this

*Egypt.*

*The occupation*

Egyptian darknesse, I may  
know y thousand part of these  
obligations: and how shall I  
then bee able to acknowledge  
them? Finish then, O sage Pi-  
lot, this my perilous Nauigati-  
on, end this chiefe work, which  
hitherto hath put thee to so  
great paine. For if thou shalt  
haue fully accomplished this;  
I shall haue meanes to recom-  
pence that which is past, to re-  
paire that which is lost, and to  
make euen my debts. Looke  
well then into it, as is thy cust-  
ome, O my guide it concernes  
thee exceeding much, seeing  
thereupon depends the glory  
of God, and the saluation of a  
soule, committed to thy charge.

5. And if it be possible, that  
thou shouldest not be interessed  
in my saluation, I am content  
that thou neglect both th'one  
and

*of the Sonle.*

and th'other. Hee, which was  
made man for mee, that liued  
heere for me, that dyed for me,  
that hath giuen me his body for  
meat, and his bloud for drinke ;  
hee, that hath honoured mee  
with the title of sonne, and bro-  
ther ; hee, that calleth and na-  
meth himselfe my spouse ; hee,  
who bowing downe the Hea-  
uens of his greatnesse, vouch-  
safed to serue mee ; hee, that  
would dye againe, if it were  
needfull, and for me endure a-  
gaine all that hee hath suffered ;  
hee, I say, perswades, yea no-  
thing else. Do then that, which  
thou shalt judge to be accor-  
ding to his will. Sweet friend,  
and charitable tutor, I will put  
no other rule, no, no other, then  
thou thy selfe dost put, which  
is, the very great glory of him,  
to whom wee all appertaine, by  
condi-

*The occupation  
condition, obligation, and ele-  
ction, to whome be all praise,  
honour and glory, world with-  
out end.*

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*Title 10.*

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*To the Angels.*

*I.*

**M**OST happy Spirits, which incessantly stand before the Throne of God, and who, as the elder brethren of his house, haue care of his inheritance; looke downe vpon vs with a mercifull eye, vpon vs I say who are your younger brethren, out of the respect and regard you bear to him, who is the head both of th'one and th'other nature, that  
is,

of the Sonne.

is, both of Angels and men?  
And whom you serue in hel-  
ping vs, and please in assiting  
vs.

2. You purchased your bles-  
sednesse good cheape : with  
one onely act of your will and  
consent, you were confirmed  
in grace, and receiued that glo-  
ry, which you shall for euer en-  
joy without all feare to loose it.  
But we contrariwise after many  
good deeds, and many tor-  
ments suffered and endured, are  
always exposed to danger of  
shipwracke ; which many like  
to vs haue made neare to the  
hauen. After many battailes,  
wee are still in danger to bee o-  
vercome : but you after one vi-  
ctoric tryumph assuredly. Ma-  
ny dayes passe before wee can  
arriue there, whether you are  
come in an instant. Haue thes  
compaſſ-

*The occupation  
compassion vpon the imperfe-  
ction of our beeing, yee whose  
beeing is so perfect ; pitty our  
feeblenesse and weaknessse, yee  
that are strong ; our ignorance,  
yee that are so wise ; our malice  
yee to whome goodnesse and  
Charitie is continuall in the  
highest degree.*

3. You take and borrow  
nothing from naturall abiects,  
as helpes to comprehend crea-  
ted verities. For from the first  
instant of your creation, you  
haue euer had imprinted in  
your vnderstanding , the ex-  
presse image of euery naturall  
thing ; and beholding your  
selues, you come to know all  
thinges, that are without you.  
And that by an action of simple  
intelligence, running as it were  
without the helpe of any dis-  
course , from the principles to  
the

of the Sonie.

the conclusions, and from the Antecedents to the consequents.

4. Wee contrariwise, can conceiue nothing with our vnderstandings, which hath not first passed through the siffe of our sences. And our sences depend of the obiects, which oft deceipte them, and make our iudgements erronious, if they be not corrected in their deceiptfull operations by reason and grace.

5. Moreover our discourses depend of our propositions: and they of the termes of simple apprehension. And the apprehension is made out of the imagination, and sensitiv faculties. And in all this Flux and reflux of thoughtes and Ideas; (O yee thrice and foure times happy intelligences) who is able

*The occupation*

able to expresse ? how many times we perteinate our selues into errorre ? Taking then notice of the great aduantage, you haue ouer vs, and not only you, but the wicked Deuils, who haue lost nothing else but their grace and glory, retaining still their nature, in which they are equall to you ; fortifie and strengthen vs against the gyants, of which the Scripture maketh mention, *Lemiatbar, Belzebub, Baalmerib, Asmode, Aslaroth*, and other princes of that armie of darknesse.

6. We craue but the crums, that fall from your table, and the poore scrappes and remainders of your banquet. Our petition to you is very reasonable ; which is no more, then that yee the good Angels, bee pleased to doe so much for our saluati-

of the Soule.

saluation, as the wicked Devils doe for our ruine and destruction. That yee be as ready to succour vs, as they are to annoy vs; to heale and preserue vs, as they are to hurt vs; as diligent in conducting vs to God, as they are in withdrawinge vs from him, and to doe vs all the mischiefe, to which their knowledge and power can extend.

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Title II.

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To the holy Patriarches.

H Oly soules, who during your abode heere in this vale of teares, were the salt of the earth, & light of the world; how

*The occasion*

how great haue your vertues  
beene ? how great your perfe-  
ction, had you liued vnder the  
Gospell, as you liued vnder the  
Law of nature, and *Moses* ? we  
are in the fulnesse of time, to  
which you so much aspired,  
and for which you so often  
suspired ; obtaine for vs the  
grace to acknowledge & cor-  
respond to so greate a benefit,  
and that wee may liue as holily  
after the incarnation of the Son  
of God, as you did before his  
comming ; and that wee may  
now doe as much for his glory,  
as you would haue done, if yee  
had liued in this happy time.

2. By that ioy, not to be vt-  
tered by any tongue, where-  
with you were then repleni-  
shed, when the most holy soule  
of our and your Redeemer de-  
scended to those places vnder  
earth,

*of the Sonis.*

earth, in which you were detain'd, expecting the *Ladder of Jacob*, and the *Key of David* to come forth ; I beseech you to obtaine of your deliverer, for all poore sinners, such as I am, that wee may get out of the darke dungeon of ignorance, and the filthie quagmire of our bad and lewd customes. And that as the gates of Hell could not preuaile against the King of glory : so sinne may frō henceforth no more preuaile against such, as beleue in him , in whome you placed your hope, and with whom vpon the day of his tryumphant Ascention you ascended to glory, crownd with immortall Lawrels ; carrying in your handes, and sweetly tasting the fruites of your liuely Faith, longanimitie, hope, and inflamed Charitie.

3. Yee

*The occupation*

3. Yee hold the rarde of Patriarches amongst those, which beleeue in the name of the Son of God ; bee yee then vnto vs good Fathers, for the loue of him, vpon whom dependeth all Father-hood, both in Heauen and Earth ; and obtaine for vs the spirit of the children of God, a contrary spirit to that of mercinarie feare ; to the end that wee may one day, come to be partakers of that inheritance, of which ye now are  
**peaceable possessors.**

of the Sonie.

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Title. 12.

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To the holy Prophets.

I.

**P**rotostaries of Heauen,  
Registers of truth, and  
mirrours of the Divinitie;  
your holy soules haue bene the  
organs, and your mouthes the  
harmonious instruments of  
him, who is the fountaine of  
wisdome, & oracle of all truth.  
Obtaine for vs, that we may see  
by Faith, what you did fore-see  
by the spirit of Prophecie, and  
possesse that by charitic, which  
you hoped for.

2. The light of Prophecie is  
a personall and free guist, be-  
stowed vpon you for the in-

E      struction

*The occupation*

struction of Israell, and consola-  
tion of Christians. Herein  
we content our selues onely to  
admire you, but in another  
thing we desire to imitate you.  
And that is, in that interiour At-  
tention you had to the presence  
of God, the better to vnder-  
stand his voyce ; and having  
vnderstood it, to follow and  
put in execution his inspirati-  
ons. O when shall I see that  
desired houre, in which I may  
say with one of you, *I will heare  
what our Lord saith in me.*

3. His wordes are words of  
peace, his voyce a voyce of be-  
nediction. Why then, O you  
holy censurers of our manners,  
doe I so often lend him a deafe  
ear ! Awake by your prayers  
my spirit, pacifie my affections,  
illuminate my darknesse, ad-  
dress mine intentions to the  
center

of the Soule.

center of euery iust desire,  
which is the accomplishment  
of his diuine Will, onely to bee  
loued and desired.

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Title. 13.

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To Saint John Baptift.

I.

**P**raeurnfor of the Sonne of  
God, voyce of the word, and  
paranymph of the beauet-  
ly Spouse; by that won-  
derfull similitude of thy con-  
ception, nativitie, life, and  
death, to that of him whose  
baptift thou wert, by the gra-  
ces, priuiledges, and preroga-  
tives extraordinarily bestowed  
vpon thee, loose my tongue,  
that I may praise God, as thou  
didst loose the tongue of thy

E 2      Father

*The occupation*

Father Zacharie. Obtaine for  
me that I may flee the occasion  
of sinne, according to that ex-  
ample thou hast left me, who  
from thy tender yeares diddest  
retire thy selfe into the desert.  
Obtaine I say, that the dew of  
thy grace may fall abundantly  
vpon me, that I may be washed  
and cleansed in the floud of pen-  
itance, by the merites of that  
precious bloud, the sacred ves-  
sels whereof were washed by  
thee in the floud of Jordan.

2. And if I must be great, let  
my ambition bee to aspire to  
that greatnessse, which was in  
thee (that is) to bee great before  
God; If I must be couetous,  
that it may be after the imita-  
tion of thee, a couetousnesse of  
the riches which are Eternall;  
If voluptuous, let it be of these  
pleasures, which thou diddest  
seeke

of the Soule.

fecke with thy haire and sack-cloach.

3. I haue I confess, a vice very contrary to that vertue wherewith thou wert indued; and this vice is the too great loue and care of this body, which is nothing else but a sacke of wormes, a dunghill of corruption, and sincke of miseries. Obtaine for me, O great Anchorite, great Prophet, and great Martyr; that I may from henceforth become an enemy to the sensuall and brutish part of my soule, and adversary to this stinking dunghill, and a rigorous iusticer towards this living carcasse. It being a thing most certaine, that no man can hurt him who hurteth not himselfe.

4. Thou hast maioraised truth, and iustice with danger.

E 2 yea

*The occupation*

yea with losse of thy owne life:  
procure for mee, that the one  
may be immouably seated in  
my heart, and the other inuari-  
ably placed in my mouth.

5. Inconstancie, mother of  
perfidiousnesse, accompanieth  
me; and I am the reede, conti-  
nually exposed to the windes,  
from which thou wast shadow-  
ed. Obtaine for me by the me-  
rites of this thy vertue, and by  
the abundant beauenly succour  
which thou never wantedst;  
that from henceforth I may be  
more firme & constant in such  
resolutions, as proceede from  
the holy Ghost. I aske this of  
thee, O Champion of the li-  
ving God, and vnconquer-  
able Soldiour; by all the victo-  
ries, which thou haft gotten to  
the honour of him, who by  
a speciall grace did with his  
owne

## of the Sonle.

owne mouth canonize thee.

6. Heauen hath powred vp  
on thee so many benedictions,  
that thou hast beene a wonder  
of the world, and an astonish-  
ment of all ages; by these gra-  
ces, I aske of thee as of the An-  
gell of great Councell, wis-  
dome; as of a Patriarche, faith;  
as of a Prophet, hope; as of an  
Apostle of God the Father,  
charitie; as of a Martyr, con-  
stancie; as of a Doctor, vnder-  
standing; as of a Confessor, de-  
votion; as of an Anchorite, v-  
nion with God, and the guift  
of teares; as of a Virgin, puri-  
tie; as of one who was kinne to  
Jesus Christ, and his holy Mo-  
ther, that holinessse and alliance  
which the Sonne of God hath  
promised to contract with  
them, who shall doe his holy  
will. To whome hee hath pro-

*The occasion*  
taised that he will take them,  
and treat them as his brethren,  
Mother, and sister; O inestima-  
ble honour!

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*Table. 14.*

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*To Saint Joseph.*

*I.*

**T**Reasure-house of the in-  
comparable treasures of  
Heaven & earth, Foster-  
father of him, who nou-  
risheth all creatures, true, and  
faithfull spouse of the Mother  
of God, what comparison be-  
tweene the commaund giuen  
by Pharaob to Joseph, the Patri-  
arch ouer all Aegipt, and this  
commaund giuen by God to  
thee. Moyses conducted the  
people

of the Soule.

people of God: thou hadst the conduction of God him selfe, *Abrahā* was Father to the children of adoption, but the true Son of God called thee Father. *David* gouerned the people of Israel according to Gods harts desire: but thou werst the gouernour, and as it were the maister of God him selfe. The Queene of *Saba* judged the seruants of *Salomon* happy, because they were eye witnessies of his maiesticall cariage, and great wisdome: but thou hast bene an eye witnessie of him, in whome are all the treasures of knowledge & wisdome of the father; and who was the very originall source or spring, from which *Salomon* did draw the wisdome, that was in him. Many Kings and Prophetes, desired to see but one of the dayes of him,

The occupation  
whome thou didst bring vp and  
nourish, both in his childhood,  
& in his youth. *Simeon* thought  
himselfe happy to haue receued  
him but once into his armes : &  
thou hast an hundred and an  
hundred times had him in thine  
and placed him in the armes of  
his Mother, sweetly kissing his  
feete, as the feete of thy God;  
his hands, as the hands of thy  
Lord; his cheeke, as the cheeke  
of the Infant of thy Spouse.  
**G**od conduced his people go-  
ing out of *Egypt* : thou con-  
duced'st God going into *Egypt*.  
**H**ee by *Iosua* brought them in-  
to the Land of promise : and  
thou broughtest backe *Iesus* in-  
to *Palestine* : and broughtest  
him into *Nazareth*. God was  
in the middest of his people by  
the mediation of Angels, by day  
in the forme of a cloud, and by  
night

*of the Sonne.*

night in the figure of a pillar of fire : God himselfe in person hath been dayes, nights, weeks, monthes, and yeares, one of thy familie & thy foster childe. The Arke of God gaue victorie in time of warre , and plentifull benediction to Obedience in time of peace : the humanitie of the Sonne of God, which he tooke of thy holy Spouse , was the true Arke of God, in which was kept the Manna of diuinitie, the Rodde of discipline, the Tables of exacte obedience to the lawe of his Father.

2. What graces , what vertues, what blessings did the Father, then power upon thee by the merites of his Sonne ? the Sonne by the prayers of his Mother ? O thrice and four times happy Patriarch, by these so great priuiledges, obtaine I beseech

*The occupation*

beseech thee for me this grace,  
that I never abuse the graces of  
my God. And seeing that in  
the heauenly Sacrament of the  
Eucharist wee haue the same  
Child, Lord, and God of which  
thy Spouse was deliuered at  
*Bethelēm in Iuda*, and which  
was carryed by thee into *Egypt*  
and *Nazareth*, and there nou-  
tished by thee and called there  
thy Sonne; by the credit thou  
hast with him, and by thy in-  
stant prayer bring to passe, that  
I may be most devout to this  
holy Sacrament, and that my  
soule may melt in the presence  
thereof: and that I may liue as  
it is fit hee liue, who so often  
partaketh of that ineffable my-  
sterie.

3. By that extaticall affecti-  
on, which thou felst towards  
the Sonnes of God, when hee  
called

*of the Soule.*

called thee Father: and towards his holy Mother, of whome thou wert the Spouse, beg of God by thy intercession for me the guift of an iarrisfeall vni- on and familiaritie with God, accompanied with three qualities, which were very eminent in thee, Tender loue, Humble reverence, Loyall fidelitie.

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*Title 15.*

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*To Saint Peter.*

*I.*

**L**ouing Apostle, Porter of Paradice, and supreame Lieutenant of the crowne of Heauen; by the speci- all prerogatives, and fauours bestowed vpon thee by the Sonne

*The occupation*

Sonne of God, obtaine for me,  
that I may loue him, and that  
his loue come from my heatt,  
from my whole soule, from all  
my forces and thoughts, as did  
thy loue.

2. By the authoritie, which  
thou heldest from him, and by  
that Crofier, which he put in  
thy hand, procure, that his  
flocke, and thine, may be ex-  
tended ouer all Countries on  
the earth: and the soules com-  
mitted to thy charge and the  
charge of thy Successors, may  
be defended from the teeth, and  
wyles of the infernall Woulfe,  
*who as a roaring Lyon, seeketh  
whome he may devoure.*

3. By all the testimonies of  
the extraordinary beneuolence  
that thou receiuedst from thy  
Maister and ours, by all the do-  
cuments, & instruments, which  
thou

of the Soule.

thou hearest from his owne  
mouth , by all the admirable  
and miraculous workes hee  
wrought in thy presence ; we in  
all humilitie , and earnest affe-  
ction beseech thee, that our ho-  
ly Father , who at this day is  
gouernour of the Church , and  
all they which shall succeede  
him in that thy charge , may  
succeede thee also in thy ver-  
tues , and in the fatherly care  
thou haddest of the sheepfolde ,  
pertaining to the Son of God ;  
So as hereafter , no one of the  
sheepe which recognise their  
Souveraigne pastor , and are cal-  
led Christians , may be lost or  
become a prey to hell .

4. And so much as concer-  
neth my particular , I beseech  
thee , O Corispe of the Apostles ,  
Prince and Pastor of my soule ,  
that as Iesus Christ changed  
thy

The occupation

thy name in signe of the superi-  
orite and prerogatiue, which  
he gave to thee above the rest  
of the Apostles: so he will be  
pleased to change my manners,  
and to reforme me to his grea-  
ter glory. Thou wert ever pla-  
ced and mentioned first, let my  
ambition bee to giue place to  
no man in the loue of my God.

5. Thou walkest upon the  
waters to come to thy maister:  
procure that I may treade un-  
der feete my imperfektions to  
come vnto him.

6. By speciall reuelation thou  
badst notice that he was the Sonne  
of God; obtaine for mee by thy  
mediation, the guist of a singu-  
ler and lively faith.

7. The gates of Hell according  
to the Divine promise have not  
prevailed, nor shall euer prevail  
against the Church, which the  
souc-

of the Soule.

Soueraigne Architect built vp  
on thee : guard me so by thy  
protection, that temptations  
may not preuaile against my  
soule.

8. Iesuſ Christ payed tribute  
for thee and himselfe, shewing  
thereby, that thou ſhouldſt be  
the head of his familie : obtaine  
for me by thy prayers, that he  
be pleased to pay to God for  
me, the debt I owe to his diuine  
Iuſtice; and to make me master,  
Lord, and ſuperiour ouer my  
passions.

9. It was thou, who at two ſe-  
verall times didſt drawe to the  
ſhore, the Nets full of Fish: we  
ſwimme and tumble, as fishes,  
in the tempeſtuous ſea of this  
world; drawe vs to the hauen  
of bleſſednes, by faith, accom-  
panied and quickned by chari-  
tie.

10. Thou

*The occupation*

10. Thou *wert commandded*  
*to lauch into the depth*, and from  
*þy hinder part of thy ship* Christ  
Jesus did Catechise the multi-  
tudes of the people: lift me vp  
by the force of thy prayers, ex-  
amples, and merittes, to the  
highest topp of perfection; and  
procure, that I never give eare  
to any Teacher but to him,  
whose instruction is conforma-  
ble to the doctrine of the  
**Church.**

11. The Devil desired to sift  
*thee*, but the prayer of the Son  
of God, gave an invincible  
force to thy Faith: wilt thou not  
then obtaine for me a vigour &  
strength, not to be ouercome  
by any snares, or forces of the  
infernall legions?

12. Thou wast one of the  
first, to whome Jesus Christ ap-  
peared after his resurrection;  
obtaine

of the Soule.

obtaine for me, that I be not one of the last, to whom he will vouchsafe to giue his hand when I shall be in danger of temptation, or detained in the paines of purgatorie.

I 3. The divine worde prostrated himselfe at thy feete, with so great humilitie, as at last thou wert content he shold wash them; be he pleased by thy prayers, to wash away the filth of my ini- quities, to purifie mine inten- tions, & that I put no obstacle to any thing which he desireth to effect in me.

I 4. It was said to thee alone, followe me, Oh when shall the hower come, and that desired time, in w I may follow, in all and euer; the blessed motion of the holy Ghost, liuing no more to my selfe, but to him, who afforded thee the grace to dye, for

*The accusation  
for him, and after his example,  
vpon the Crofie.*

15. Thou didest worke the  
firſt miracle vpon the person of  
*Ananias*: thou madest the firſt  
Sermon to the Gentiles, and to  
the Synagogue, after the com-  
ming down of the holy Ghost;  
thou didſt hold the firſt Coun-  
ſell; thou didſt firſt viſite ſuch,  
as were new baptized; for thee,  
as for her head, the Church was  
ſolicitous, and prayed when  
thou waſt in prison. St. *Paul*  
did not holde his Reuelations  
for assured, that is, hee did not  
thinke they would haue beeene  
accepted for ſuch, vntill he had  
conferred with thee; the Chur-  
ches in which thou werſt reſi-  
dent as Bishop, are all accoun-  
ted Patriarchals; the Chaire of  
*Rome* by thy meanes is the Mo-  
ther, and Miftrefſe of the reſt;

I be-

*of the Sonie.*

I beseech thee, O Father and Pastor of all ages, by this primacie, to obtaine for mee the Prinedome and absolute Monarchie ouer my selfe, hauing so often experience, that by subiecting my selfe to my affections and passions, I become a miserable and deplorable slau.

16. Who is hee, that would not deliuere out of the gallyes a slau, if it should cost him but his word? Speake then O thou so much fauoured of God, for with a word, that thou shalt speake in my fauour, I a miserable wretch shall be deliuered out of captiuitie, and set at libertie; that libertie of spirie, which Iesus Christ hath purchased for vs with the effusion of his blood. Doe it then, O blessed spirit, moued thereunto

by

*The occupation*

by remembrance of the sinne,  
which was forgiuen thee, and  
for which thou didst weepe so  
bitterly, and of those keyes of  
knowledge, Iurisdiction, and  
order, which were committed  
to thy charge.

17. When the Sunne in the  
Spring, doth cast the beames  
vpon the mountaine, couered  
with snowe, the snow melteth,  
and of the water distilling from  
the snow, arise great stoudes.  
Such were the watrie teares  
which flowed from thine eyes,  
when the Sunne of our soules  
cast the eyes of his compassion  
vpon thy Apostacie; why then  
wilt not thou by thy intercessi-  
on, and mediation procure, that  
the Ice of my sinne, may melt in  
the beames of that beautifull  
eye of the world, Iesus Christ,  
the Sonne of God.

18. Pray

*of the Soule.*

18. Pray vnto him, that he be mercifull vnto mee, and I will thanke him for the mercy that he shewed vnto thee : be a suppliant for mee, and I will praise him for thee ; make me such an one as hee commaunds, and in so doing thou shalt doe according to his will.

19. Thou art able to doe as much as the Angell that deliuered thee out of Prison, and made the Chaynes fall from thee, wherwith thou were tyed: Deliuer mee then out of the prison of sinne, breake in pee-  
ces the chaynes of my bad  
customes, that they may  
fall from mee before  
the face of my  
God.

*The occupation*

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*Title 16.*

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*To Saint Paul.*

I.

**V**essel of Election, Apos-  
tle of the holy Ghost,  
Interpreter of the Di-  
uinitie, Doctor of the  
Gentiles ; it is to thee, that I  
haue my recourse, and in whom  
I haue particular confidence :  
Considering the Charitie, that  
made thee desire to be an *Ana-  
thema* for thy bretheren : thy  
Humilitie, which made thee  
name thy selfe a Childe vntime-  
ly borne, acknowledging that  
thou haddest persecuted the  
Church : thy inflamed Loue to-  
wards Iesus Christ, which made  
thee

*De 1. 1. 1. 1.*

*of the Soule.*

thee liue more in him, then in  
thy selfe.

2. Thou calledst them thrice  
yea foure times accursed, which  
loue not our Lord Iesus Christ;  
deliver vs then from this male-  
diction, and make vs such by  
thy prayers, as in thy writings  
thou desirest we should be.

3. Thou wouldst,whilst thou  
wast heere vpon earth, if it had  
beene in thy power, haue set  
the whole world on fire in the  
loue of God.

4. Thou now art able to doe  
what thou wilt ; enflame then  
my heart with the fire of Cha-  
ritie, so as I may truely say with  
thee : I liue, but I liue not in my  
selfe for Iesus Christ is my life.

5. O when will the time  
come, that my life may be hid-  
den with God in Iesus Christ?  
when will the bower come, that

F

I shall

*The occupation*

I shall liue to him, who dyed  
for me.

6. When shall I put off the  
olde *Adam* to put on the new,  
formed, and reformed accord-  
ing to God?

7. When is it, that thy iudge-  
ment shall make little or no es-  
timation of the world? when  
shall I negle&t the figure of this  
world, which passeth?

8. When shall I aspire to  
that permanent Cittie? to the  
free Ierusalem, to the habitati-  
on of the Saints?

9. Thou, great Maister and  
Chatechist of our soules, didst  
make so little reckoning of  
Faith, if it were not accompani-  
ed with Charitie: that albeit  
by it thou haddest transported  
mountaines, distributed all thy  
goods to the poore, spake with  
the tongues of Angels, and of  
Hech I all

of the Saincts

all Nations, hadst had perfect  
intellignece of all the wonders  
of nature, and of all the myste-  
ries of Faith, yea though thou  
haddest exposed thy body to  
flames; all this had serued to  
no purpose, but to make as it  
were a sound, and noyse in the  
world, but before God had  
beene (thou saidst) of no valem-  
at all. Obtaine then for me this  
faith quickened by Charitic, frō  
which the iust draw the spring  
of life, and by which as Saine  
James saith, *Abraham and all*  
*the Saints were iustified.*

I. O. Thou wile that wee owe  
nothing to each other but mu-  
tual loue, assuring vs that Cha-  
ritie is the bond of perfection;  
loue vs then, and in louing vs  
procure that we may loue each  
other.

II. Thou didst carry incel-

*The occupation*

santly the mortification of Ies-  
sus Christ in thy body; procure  
that I may haue an internall  
sense & feeling of his wounds,  
& that I may willingly be nay-  
led with him to the Crosse.

12. Thou prayedst thrice to  
be deliured from a troublesome  
tentation, and it was answered  
vnto thee, that the grace of God  
should suffice thee, for that ver-  
tue is perfected in infirmitie.  
Thrice, yea foure times I make  
supplication to thee, not to be  
deliured from my temptations  
but that thou wilt obtaine for  
me grace, and force to over-  
comethem, to the glory of him,  
who hath placed vs here in this  
world, as in a field of warre in  
the sight of Angels, and men, to  
crowne such as shall fight vali-  
antly. Thou art hee, who didst  
fight a good combat, runne a  
good

of the Soule.

good race, happily end thy course, kept thy faith and promise made, and for whome the crowne was reserved in the handes of the iust Judge; obtaine for vs this great grace, and these tryumphant Lawrels which shall never wither.

13. More then two hundred soules by thy intercession were not drowned in shipwracks neere to the Ile of *Malta*; obtaine by thy prayers, that wee may escape the shipwracke of sinne, and safely ariue at the happy port of blessednesse.

14. Thou desiredst, with an inflamed desire, to be deliuered from thy mortall body, to bee the more neerly vnited to Iesus Christ; assist me that my desire bee alwayes transported to thinges Caelestiall, and Eternall.

15. Thou

The occupation

15. Thou diddest afflict, and  
tame thy body, and notwithstanding thou hadst no repre-  
hension of conscience: yet  
didst not thinke thy selfe in as-  
surance. Keep me from vaine  
presumption, and obtaine for  
me a filiall seare.

16. We thinke our selues of-  
ten to haue charitie toward  
God, and towards our neigh-  
bour; when we haue it not: if we  
had the former, who could se-  
perate vs from the fidelitie, we  
haue sworne to him? could  
tribulation, affliction, hunger,  
nakednesse, danger, persecuti-  
on, the sword? No, no, wee  
should be assured that neither  
death, nor life, nor Angels, nor  
Principalities, nor thinges pre-  
sent, nor thinges to come, nor  
any creature should be able to  
seperate vs, from the charitie  
founded

*of the Soule.*

founded in Iesus Christ.

17. And if we had the latter, our charitie would be sweete ; being without emulation, without ambition, without precipitation. It would not be puffed vp by pride ; it would not bee stirred by choller : it would neuer reioyce in anothers infirmitie : but contrariwise reioyce in his perfections : thinke well of him : endure with patience what hee should doe vnto vs : conceiue good hope of him. Charitie neuer faileth ; shee is euer like to her selfe ; as well whether it be towards the learned or the ignorant, towards the poore or the rich, towards friend or foe; towards him that is of a different humour from ours, and him, who is confor-mable to vs in our humours.

18. When shall it be, O great

F 4 Cham-

*The occupation*

Champion of God, Pillar of the Church, wonder of the world, that I shall haue these qualities? Till then, I will not cease to knocke at thy gates, and I will not giue truce to my lippes, or repose to my heart, vntill I be heard in this suite. Graunt it then, grant it, O holy Apostle amiable in Heauen, imitable vpon earth, redoubtable to the Spirits of Hell.

19. By all the ropes, with which thou wast tyed, by all the prisons, which thou sanctifiedst, by the shipwrackes, flannings, whippings, false accusations, treasons, and persecutions, in which, and by which thou didst honour the Sonne of God; I beseech thee, that my life may be to him a sacrifice, and my death an holocaust.

of the Sonne.

Title. 17. to 30th

To St. John the Euangelist.

I.

**A**S St. Peter was the most louing Apostle: so thou wast the most beloued, a quality which is singular, for which thou wert to be enuied with an holy emulation, and for the attaining whereunto three remarkable vertues should be necessary, which all three shined admirable in thee; Charitic, Humilitie, & Puritie; what will it cost thes to obtain them for me?

2. One never loueth God truly, but he is beloued of him; and one is not beloued of God,

F 5.

but

*The occupation*

but forthwith hec loueth God :  
obtaine then for me O Secreta-  
rie of God, that I may loue, if  
not so much as I ought, yet so  
much as by his grace my forces  
are able to stretch vnto.

3. Thou diddest drinke and  
draw from the fountain it selfe,  
when thou leanedst vpon the  
breast of the Sonne of God ; a  
speciall signe of his fauour, and  
loue to thee. I doe as much, as  
often as I present my selfe at his  
holy table : but alas it is not  
with equall deuotion, but with  
too much coldnes, distraction,  
drynesse and miserie. Obtain  
for mee thou favorite of the  
word, an obliuion of my selfe,  
and an extasie of perfect dile-  
ction ; that receiuing him into  
me, I may enter into him ; and  
hauing him neere to my heart, I  
may be according to his heart.

And

*of the Soule.*

And that albeit I receiue not  
frō him an Apocalips, or reue-  
lation of his secret judgement:  
yet that I may receiue at least a  
cleare and manifest knowledge  
of his holy will. And howso-  
uer I be not worthy, presenting  
my selfe to his holy table, to re-  
ceiue into my selfe him , be-  
tweene whose armes thou did-  
dest repose , yet at least I may  
not be so vnworthy as I am.

4. Thou wert a domesticall  
witnesse of his most secret ac-  
tions ; in the acknowledgment  
of which faours , obtaine for  
me the guift of a most straight  
vnion, and internall conuersati-  
on with his diuine Maiestie.

5. Thou hadſt by vertue of  
his last will and testament , the  
most noble part of the inheri-  
tance of the Son of God, which  
was his blessed Mother ; In re-  
gard

*The ocompasian.*

gard of this fauour, I beg of  
thee, an inflamed deuotion to-  
wards her, to the end that be-  
ing vnder her protection, I may  
be so much the more in fauour  
with her Sonne, by how much  
the more I shall by thee bee re-  
commended to the Mother.

6. Amongst all the rest at the  
last Supper thou tookest parti-  
cular notice of the traytor, that  
betrayed his Lord and maister;   
let no man then surpasse me in  
discouering temptations the en-  
emies of his glory, and ouer-  
comming of them. And as the  
poysoned cup did thee no hurt;  
So pray you, that no naughtie  
suggestion may hurt me.

7. Thou camest out of the  
boylng Tunne of oyle with-  
out hurt; I desire that I may so  
gee out of the occasions of  
faine, cleane, and voyde of of-  
fence.

of the Soule.

fence. And that as thy banishment in the Isle of Patmos, serued thee for a nearer approach to God, comming thereby to understand the more high mysteries of our Faith : So the aduersities of this present life, may be to me as a spur and motiue, to draw nearer and nearer to God, and to purge and purifie mee from the drosse of the world.

8. Charitie to our neighbour was perchance never so rare in the world, as it is now; and yet neverthelesse it was the lesson read unto vs, by that heauenly Maister first, and afterwards by thee. Exercise yet one acte of charitie towards me, in obtaining for me the guift of a vertue, whiche was so familiar unto thee, and without which we are unworthy so much, as of the name-

*The occupation*

name of Christians; seeing it is  
the marke and liverie, by which  
his disciples are knowne, which  
is Charitie it selfe.

9. Eagle of the holy Ghost,  
Virginall integritie, and infla-  
med Charitie, were the two  
winges which lifted thee vp to  
so pure and high contemplati-  
on of the Diuinitie. Obtaine  
for vs the grace, that our reason  
may be lifted vp to the loue of  
God, with as great heate of af-  
fection, as our sence is drawne  
downe to the loue of thinges  
corporall, by the heat of concu-  
piscense, that I may be as much  
inclined to desire thinges cœ-  
lestiall, as the common sort of  
the world are inclined to desire  
thinges terrestriall. And that  
the loue and affection, I beare  
to my Creator, may devoure  
and consume all loue & affec-  
tion.

of the Soule.

on to his creatures ; saving on-  
ly that, by which I shall loue  
them in him, by him , and for  
him.

10. This is it, O Secretarie of  
God, which thou hast practised  
thy selfe, & wished vnto others :  
ioyne to the documents thou  
hast giuen vs, and to the exam-  
ples thou hast left vs, thy prayer  
and intercession to God for vs :  
and wee shall be feruent imita-  
tors of the first patterne of all  
holinesse , of whome thou  
hast beene and shall be  
for euer the  
best  
Beloued Disciple.

Title. 10.

*The occupation*

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*Title 18.*

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*To the Apostles.*

**I.**

**F**irst, and chiefeſt, Peeres of Christianitie ; Princes of the Church ; you are the noble pearls of the myſti-  
call body of our Redeemer : the 12. Patriarches, from whom descended the true Iſralites : the 12. Princes, generals and conductors of the Armie of God, camped about the huma-  
nitie of his Sonne, the taberna-  
cle of the Diuinitie. You are the 12. ſent to take a view of the Land of promife, who haue brought vs newes of the won-  
ders, which are in that true  
land

of the Soule.

land of the liuing, flowing with  
milke and honcy of æternall  
comfort and consolation. The  
12. ouer-seers of *Salomons*  
house, who furnish the Church  
with all necessary prouision.  
The 12. Fountaines, which the  
people found in the desart. The  
12. loaues of proposition, who  
with the heate of perfect chari-  
tie alwayes appeare before the  
face of the highest : The 12.  
precious stones, set in order in  
the Rationall of the high Priest  
Iefus Christ : The 12. young  
Lyons, which support the  
Throne of the great King : The  
12. Oxen, that carryed the Sea  
of his mercies : The 12. Starres  
of which the crowne of the  
Church his spouse were made.  
O Fathers of our soules, obtain  
for vs the effects of your father-  
ly charitie, pray for the whole  
Church,

*The occupation*

Church, that all errours, heresies, and superstitions may bee abolished. Pray for the Sea Apostolique, that it may be acknowledged for such of all the Nations of the earth. Make the sound of your wordes so to be heard euery where, as Christians dishonour not the excellency of their Faith by the corruption of their manners ; that they may liue in peace and brotherly amitie : and that wee altogether both in this life, and in the next, may bee Heyres of your Faith, Legataries of your Charitie, fellowes and partakers of your glory.

of the Soule.

Title. 19.

To the holy Euangelists.

I.

**T**RUMPETS of Israell, cornets of the living God,  
Notaries of Heauen, Secretaries of the Church,  
I haue now my recourse to you  
for the obtayning from him,  
who is the mouth of wisdome,  
and the Oracle of all truth, a  
firme faith, with true vnder-  
standing, and vertue & strength  
to put in execution, the words,  
documents, miracles, and mist-  
eries, which you haue set down  
in writing. Giue force to my  
voyce, cleerenes to my conceit,  
by which I may be able to op-  
pose

*The occupation*  
pose my selfe against the con-  
trary opinions , and by vertue  
of that, which you haue witten,  
bring backe againe to the bo-  
osome of the Chuoch such souls,  
as are led out. It shall be more  
easie for you to pray, then to  
write; to demaund, then to per-  
swade; to intercede , then to  
conuert: doe then the one, see-  
ing you desire the other. Banish  
out of our souls all error, abuse,  
superstition, heresie, selfe judg-  
ment. To be short, all whatso-  
uer is any way repugnant to the  
truth of your wordes , to the  
perfections of your instruc-  
tions, to the example of  
your liues.

S. S.

S.

Title. 20.

of the Soule.

~~enish amys to the~~  
~~commun bibles, nothing~~  
~~exempt but~~ Title 20.

To the holy Martyrs.

**V**ictimes of Paradice, holocausts of heauen, pacifying hosts of the Church triumphant: Hecatombs of the Church militant; you are the Lazaruses, sacrificed without number in the Temple of Salomon, whose death hath bene an odour of sweetnesse, most precious before God. You are the roupes of the spouse, and the shorne sheep, which ascend going out of the Lauar, and there is not one baraine amongst you. You are the Birds which the good Noe (second spring of humaine nature) presented to God

*The occupation*

God his father, after the deluge  
of his passion, and the inundation  
of your paines. You make  
that goodly armie of witnessses,  
clothed in garments as white as  
snowe, for the puritie and holiness  
of your life: carying vpon  
your heades Crownes of pure  
golde, that is to say, of perfect  
charitie, beset with Pearles and  
precious Stones; apparelled  
with a garment of the same,  
richly embrodered and beset  
all ouer with Pearles of great  
price. The Diamonds, are the  
invincible force, with which  
you ouercome the tyrants: The  
Pearles, the sweate of your  
browes, and the teares, which  
fell from your eyes in great abundance:  
The Carbuncles  
represent the woundes, which  
you receaued, and the bloud  
running from your veynes, shed  
for

of the Sonne.

for his loue, who is the true  
king of Martyrs. The daugh-  
ter of Sion, & the blessed Citti-  
zens of Hierusalem come forth  
to meete you, partly to honour  
you, as the most substanciall  
partes of their bodie, and partly  
to admire the rich ornaments,  
with which you were adorned  
by the King of glory, vpon the  
most happy day of your second  
natiuitie.

2. Inuincible Champions, &  
most renowned for your Try-  
umphes, who haue had the ho-  
nour to drink of the Cup of the  
sonne of God, and to strength-  
en with your bloud the founda-  
tions of his Church, who (as  
the Scripture faith) are come  
from great tribulation, & haue  
washed and made white your  
garmentes in the bloud of the  
Lambe, which affit before his

Throne

*The occupation*

Throne to doe him seruice day  
and night. He possesseth you as  
his temples, and dwelleth in  
you continually; leading you  
to the fountaine of life, wyping  
away the teares from your eyes  
and freeing you from all the  
lawes of mortalitie. Wee haue  
our recourse to you, as soldiers  
to their Captaines; that we may  
receave by your mediation,  
force and courage, without  
which we are not able to resist  
the assaults, with which we are  
set vpon by enemies, which are  
within vs, round about vs, and  
aboue vs. The flesh, the world,  
and the diuell. These are the  
Tyrantes with whome we are  
now to encounter, the swords,  
the prisons, y flames, the scour-  
ges, the racker, the fier plate, the  
brazen buls, y gridyrons, which  
we are to ouercome; and that

not

*of the Soule.*

not once only, but many times; not one day onely, but many dayes during our lamentable abode in this mortall life.

3. You proposed before your eyes, your Captaine and Generall Iesus Christ, hauing a more tender feeling of his paines, then of what your selues suffered, and endured for his loue. O most happy soules, seeing that neither tribulations, nor anguishes, nor stripes, nor trauailes, nor any thing else, whether it were sweete or bitter unto you, were sufficient to separate you from the charitie of Iesus Christ. Aske for me this grace, that liuing in body here in this world, in heart soule and spirit I may be crucified with Iesus Christ.

4. Foure remarkable vertues shone in your passions: Faith,

G Charitie,

*The occupation*

Charitie, Wisdome, and Humilitie. For which, as an eternall reward, you haue the fruition of God in your will : the possession of him in your vnderstanding ; the glory in your bedyes after the resurrection ; and certaine particuler speciall garlands ouer you correspondent to your tormentes, and the particuler manner of your sufferrings. Wee may partake with you herein after seauen maners. First, when we dye for the Faith as the most part of you ( Ovistorious soules ) haue done. Secondly, when wee are killed for I e s v s, as it hapened for you, O you blessed Innocents, first frutes of the Christian Church. Thirdly, when wee expose our liues for the good and saluation of our neighbours, as did the Sonne

of

of the Soule.

of God, your Lord and ours. Fourthly, when wee chuse rather to dye, then to transgresse the Law of God, as did the holy *Machabees*. Fifthly, when wee expose our bloud for the maintaining of the immunitiess, and libertiess of the Church, as diddest thou O holy martyr *St. Thomas Bishop of Canterbury*. Sixtly, when, as *Abell*, wee are persecuted for lustice, out of the enuie of the wicked. And lastly, when wee loote our life for defence of the truth, zeale of the honour of God, saluation of our neighbour, as thou didst, O most holy precursor of our Lord, our redeemer, vnder *Herod*: and thou Evangelicall Prophet vnder *Manasses*: and you *Ieremie* and *Zacharias* persecuted by popular furie. Obtaine for vs, O you witnessses of

The occupation  
the liuing God, the grace, that  
wee may testifie the fidelitie  
which wee owe to our Redee-  
mer, after some one of these  
manners : and that at least we  
may honour him, when we dye,  
whome wee honour so little,  
whilest we liue.

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Title 21.

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To the holy Doctors.

I.

**T**he high Priest in the law  
of *Moses*, during the  
time of his charge, did  
weare by Gods ordinance and  
appoynment a garment of co-  
lour like *Hyacinth*, which was  
fringed & bordered about be-  
lowe, with Pomgranets, min-  
gled

of the Soules.

gled with belles of pure golde.  
Ye are O masters of our soules,  
the little belles, which ring to  
make vs know, the approaching  
of the high Priest, and the com-  
ming of the holy Ghost then,  
when bowing downe the hea-  
vens of his greatnessse, hee is  
pleased to drawe neare vnto vs  
in the Sacrifice of the alter.  
Yee are the salt of the earth, the  
light of the world, the City  
buildded vpon a mountaine, the  
Candlesticke with scuen lamps,  
the seauen Candlestickes in the  
midst of which, not without  
great mysteric, appeared the  
Sonne of Man. Yee are the  
Starres of *Daniell*, which shine  
eternally. I beseech you then,  
O inflamed soules, Cherubins  
for your wisdome, and Ser-  
aphins for your charity, that yee  
obtaine for vs, but specially

The occupation  
for the Pastors, Preachers, and  
Doctors of the Church, the  
guift of knowledge, wisdome  
and vnderstanding, together  
with a sound foundation of the  
building of the soule, which is  
a lively and true Faith. This I.  
aske by him, who hath made  
your breasts the store-house of  
armour, offensiuſe and defen-  
ſiuſe, against his enemies and  
ours: your memorie a Iewell-  
house of vnderstanding: your  
vnderstanding an Academic of  
knowledge & wisdome: your  
wills a fornace of Charitie:  
your Pennes the instruments  
of his holy will: and your  
tongues Organs to  
sound forth  
his  
Glorie.

Table. 22.

Title. 22.

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To the holy Confessors.

I.

**C**Edars of *Libanus* who  
with your sweet Odori-  
ferous smell, embalm the  
whole world: Palmes of  
the terrestriall Paradice of the  
Church, very high and eminent  
in highnesse: Pomegranets,  
sowed amidst the Bels and sky-  
coloured fringes, of the gar-  
ment of the high Priest, which  
ioyne Charitie, with Humilitie  
and good example: Starres cal-  
led *Hyades*, whose benigne in-  
fluence, cause the rayne of re-  
pentance, and the dew of deuo-  
tion, which never appeare, but

*The occupation*

when the dayes of mercy beginneth, to growe longer, and the Sunne of our soules to send foorth more hot beames then ordinarie of his grace ; the hearbes of good thoughts begin to come on, plants of good desires to bud forth, the garden of our spirit to flourish throught with diuers flowers, promising to vs an happy haruest of good & holy works. O starres of happy and fauourable aspect, worke all these wonders, vpon the dry and baraine ground of my soule, to the end that by worke and worde I may glorie him, whome yee haue confessed and professed with danger of your liues.

2. Men with loynes girded, handes with burning Lampes ; great numbers of you haue excelled in confessing the Faith, others

*of the Soule.*

thers haue beeene singuler for Learning, others admirable for austoritie of life, others for heroicall workes, appertaining to Christian perfection. Obtaine then by your prayers, in remembrance and acknowledgement of these graces, that I hold fidelitie, & make knowne both to Heauen and earth, that which I am to my God in every occasion of temptation; Seeing that to confesse by deede is nothing else, but to leade a life worthy the name of a Christian.

3. Our sweet Redeemer, being Wisdome it selfe, Justice it selfe, Truth it selfe, Holinesse it selfe, is it not so then? that men by their sortishnes and stupidi-  
tie, following the trace of their appetites, like beastes without reason deny his wisdome? fol-  
lowing iniquitie, deny his Ju-

G 5      stice?

*The occupation*

Nice & giuing themselves to ly-  
ing, deny his Truth & and wal-  
lowing in the mire of their fil-  
thy pleasures, renounce his ho-  
liness & Permit not, O yee go-  
vernours of our soules, that I  
become one of those vngrate-  
full wretches, infringers and  
forsakers of their Faith; but  
that vpon all occasions, I may  
be that which I am, to God  
most humble, most obedient,  
and most faithfull; as well in  
effect, as in affection; as well in  
execution, as in obligation;  
though I should thereby  
loose my life, as many  
millions of times,  
as I speake, or  
breath.

(\*)

Title 23.

Title. 23.

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To the holy Anchorits, Her-  
mits and Religious.

I.

**M**ountaines of eminenc  
perfection, Sina vpon  
which God familiarlie  
speaketh to men : Tha-  
bor, where the Worde incarnate  
manifested his glory ; most no-  
ble portion, only chosen of the  
heritage of Iesus Christ ; you  
are they, to whom ( according  
to the sayings of the Prophet )  
the waters are open in the de-  
sart, and the brookes in the wil-  
dernesse. You are they, which  
haue transplanted the Cedar,  
the white Thorne, the Mirthe,  
the

*The occupation*

the Olieue in the wildernesse. You are they, who set a fier, with a burning desire of heauenly thinges, haue with a noble courage frankly and freely renounced the goods, and pleasures of this world. You are they, who being retired into the desarts of secret solitariness, and straight Monastaries, haue given your selues to a most austere life, and most earnest study of solid vertues. You are they, who inuironed with bodyes, haue surmounted the condition of bodyes, and amongst the beasts haue lead the life of Angels. You are they, who haue made the places, before hideous and full of horror, by your presence the sanctuarie of God, and tabernacle of the holy Ghost. O when shall I, following your example crucifie in

of the Soule.

in my flesh all vices, concupi-  
scences, and pleasures ? when  
shall I with you and after you,  
embrace an heauenly conuer-  
sation in this terrene habitati-  
on ? when shall I haue the earth  
vnder my affections , as I haue  
it vnder my feete ? Bring to  
passe by your merits, and pray-  
ers, O most happy soules tryed  
a thousand and a thousand  
times, bring to passe (I say) by  
all possible meanes, and what-  
soeuer power you haue in that  
æternall City , especially you,  
yee holy founders, reformers,  
and obseruers of regular disci-  
pline, which haue consecrated  
by obedience your soules : by  
pouertie your goods : and by  
the vow of Chasticie your bo-  
dyes ; Obtaine for me, that in  
those three thinges I may ho-  
nor the author of all thinges ?

that

*The occupation*

that I may renounce my owne  
selfe, dye to my owne will, and  
liue to the will of God.

2. We that liue in the world,  
are esteemed Saints, when wee  
doe, or suffer the thousand part  
of that you haue done, and suf-  
fered. O what difference will  
there be betweene you, and vs  
vpon the day, when wee shall  
come to receiue our hyer? But  
yet we wish that you may en-  
crease to thousands, and milli-  
ons; for you are our brethren,  
and it is great consolation to  
vs, and a great remedie of our  
miseries, that our comon God  
and Father is honoured in you,  
seeing hee is so little honoured  
in vs: and that we haue elder  
bretheren which make amends  
for our faultes. Bring to passe  
also, that as wee rejoyce that  
you are, what you are, and make  
you

*of the Soule.*

you sad, by being what we our-  
selues are, our ioy from hence-  
forth may bee accomplished  
and alike in all; we becomming  
by your prayers that, which you  
haue beene, and by your chari-  
table mediation that, which  
you desire.

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*Title. 24.*

---

*To Saint Anthony.*

I.

**C**hampion of God, ouer-  
commer of Deuils, feare-  
full to Hell, the honour  
and wonder of the deuout,  
I addresse particularly to thee  
my sighes: and to thee I lift vp  
the voyce of my desires; know-  
ing how much thou hast done  
for

*The occupation*  
for God, and how much thou  
art able to doe with God. Bee  
thou then pleased to obtaine  
for mee, three graces of him,  
who bestowed them vpon thee  
with many moe ? the one is the  
guift of Prayer, and an inward  
conuersation with God ; the o-  
ther a perfect victorie of my  
temptations ; and the third an  
inflamed Loue of him, which is  
the loue of Heauen and earth,  
I s v s the Son of God. Thou  
hast so excelled in the first, that  
during the time thou wert be-  
fore God in prayer, yeares were  
to thee but monthes ; monthes  
but weekes ; weekes but dayes ;  
dayes but howeres ; and howeres  
but minutes. The Sunne going  
downe left thee praying : and  
rising againe hee found thee  
praying, and whilst he cast forth  
his beames sometimes vpon thy  
backe,

*of the Soule.*

backe, and sometimes vpon thy face, the holy Ghost was wor-king interiourly and effected wonderfull thinges in the most fruitfull soyle of thy soule. As for temptations, Hell trembled at thee, and the Deuill remained as vanquished and taken captiue in thy presence. For thou wentst not out of the skirmish, as we doe, who ordinarily are either beaten or discou-raged. Thy victories were in-tire, thy lawrell boughes, an-swerable to the strong and cou-ragious resistance thou madest to the enemies of God. Wher-fore not being able to lay any holde vpon thy soule, they ex-ercised their rage vpon thy bo-dy; bellowing like Bulles, roa-sing like Lyons, hissing like Serpents; And when they had all done, they could not take the

*The occupation*

the force of thy interiour resolution, nor so much as shake the Rocke of thy inexpugnable will. As for the loue of God, thou said'st often to thy Disciples, that the Deuils are affeard of humilitie, temporance, taunting of the body, prayer, and the exercise of other vertues; But aboue all the rest they feare most, an inflamed charitie towards the Sonne of God. What shall hinder mee then henceforth, from shining in those three graces? shall the let or hinderance bee on thy part, or on mine? It shall proceed from vs both, if thou neglect to pray for me, and I neglect to coope-rate with the grace which by thy prayers thou canst obtaine for mee.

2. Thy famous name by interpretation, signifieth flourishing;

of the Soule.

thing; bring to passe then, O great *Ansbon*, by the exceeding credit w<sup>e</sup> thou hast with God, that I may florish alwaies in all kinde of vertues: and that neuer by any temptation, the sweete and beautifull flower of the grace of God, fade, wither, or drie vp in my soule.

3. Saint *Athanasius* Writeth of thee, that as a Bee in the beginning of thy conversion, thou wentest gathering together the vertues, which thou obseruedst to bee most eminent in the seruants of God, whether they were men or women; gathering Humilitie from one, from another Prudence, Charity, Patience, Abstinence, and so of other excellent qualties, which afterwards so adorned and enriched thy soule. Obtaine for me the same grace, that from hence-

*The occupation  
henceforth all the stay I shall  
make vpon earth, may bee a  
continuall amassing together of  
vertues, and that all my actions  
may give good example to  
those, with whom I conuerse.*

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### *Title 25.*

---

*To the holy Virgins, Men  
and Women.*

#### *I.*

**V**essels of honour, Foun-  
taines sealed vp, Parkes  
walled round about, Lil-  
lies of the territorie of  
**E**den, Angels with bodyes, the  
white Troupe of the Sonne of  
**G**od ; albeit you cannot but  
graunt, that all the inhabitants,  
and citizens of Heauen, enjoy  
the

*of the Soule.*

the blessed presence of him,  
who is blessednesse it selfe, and  
of whome they are infinitely be-  
loued, tenderly cherished, ex-  
ceedingly honored, immortal-  
ly comforted and refreshed :  
So is it notwithstanding, that  
the holy Scripture and the Re-  
uelations, recorded by the be-  
loued Disciple ; teach vs, that  
soules cloathed with the nupti-  
all Robe of the Lambe, w<sup>e</sup>re no  
other then most pure and most  
odoriferous Virginitie, receiue  
from him greater demonstrati-  
on of loue, and are honoured by  
him with a more Emperiall, and  
noble crowne then other saints.  
You are they then, O holy  
troupe, who leaping for joy,  
which can not bee expressed,  
ooke vpon attentiuely & pray  
most effectuallly f<sup>or</sup> the holy Lambe,  
beeing beheld by him after a  
perticular

The occupation  
periculer and speciall manner,  
and receiuing from him perti-  
culer ioy, not to be expressed  
with tongue. Yee are they, who  
playe continually vpon the  
Harpes, vpon which none can  
playe but you. Yee are they,  
who sing a new song before the  
throne of God, following vn-  
defiled, euery where the Lamb  
without spot or staine.

2. O thrice and foure times  
happy Virgins; yee are the Eu-  
nuches, which out of your own  
free will, haue made vour selues  
such for the kingdome of hea-  
uen, and for the loue of him,  
who is the brightnesse of æter-  
nall light, and looking-glass  
without staine.

3. Yee art those greene Ce-  
dars, who by the Aromaticall  
odors of your vertues haue cha-  
sed away and killed the serpent  
of

*of the Sonle.*

of sensualitie ; yee are vallyes  
for your humilitie, Parkes for  
your integrarie. I beseech you  
obtaine for me of your heauen-  
ly Spouse sixe vertues repre-  
sented by the sixe flowers, grow-  
ing forth of the tops of the Lil-  
lie, and hauing all sixe but one  
stalke.

4. The first is sobrietie and  
abstinenesse, from superfluous  
meates : seeing that gluttonie  
is the Cosen-german to impu-  
dicitie, as sobrietie is to con-  
stancie.

5. The second is honesty and  
plainnesse in apparell of the bo-  
dy, appertaining to the orna-  
ment of my person, according  
to the state and condition, to  
the which it hath pleased God  
to call mee, taking from me all  
delicatnesse, curiositie, and su-  
perflictie.

6. The

*The occupation*

6. The third is mortification, and exact custodie of my interiour & exterior fences, principally of my sight and hearing, the two gates, by which ordinary sinne entereth into my soule.

7. The fourth, great circumspection in my speech and conversation, that neither by word or gestures, I operate or co-operate to any wickednesse.

8. The fift, a feare, and horrour of sinne, so as I tremble at the very shadow thereof: and that I resist to suggestions, and temptations, with great courage and magnanimitie vpon the first fence, and feeling of them.

9. The sixt, some honest and profitable occupation, by which I may auoide and flee Idleness, the mother and nurse of vice, which

*of the Soule.*

which may keepe me alwayes  
busie in some interiour occu-  
pation for God. O had I the  
guift of vniion, and the grace to  
live alwayes in the presence of  
God! what temptation could  
take holde of mee, I never loo-  
sing the sight of him? 1000

10. It is painfull I graunt, to  
resist the motions of sensuality,  
know that it is also a Martyr-  
dome without bloud, and that  
only Virgins, and such as are  
continent after your example  
in the Church of God, make a  
continuall holocaust and sacri-  
fice of themselves ( as Origen  
noteth ) who was a great louer  
of Chastitie, but his zeale there-  
of was too great. 1001

11. And if so bee, there be  
any paine and toyle in fighting  
against temptations: the toyle  
and paine is greater which must

H be

*The occupation*

be vndergone, when wee haue  
basely and cowardly yelded  
vnto them.

12. Bring to passe then by  
your prayers and suffrages, O  
companions of the Lambe;  
graunt that of these two paines  
I choose the lesser; and that al-  
beit the paine were farre grea-  
ter, I refuse no labour to get  
and maintaine a treasure of so  
great valem, as in comparison  
thereof, golde, siluer, and preci-  
ous stones haue neither weight  
nor price. O Puritie, O Chasti-  
tie, O Integritie, reverenced of  
the Angels, feared by the De-  
uils, admired by the wise, fau-  
red and cherished by God  
himselfe.

13. O, if I could worthilie  
conceive, the beautie of the  
wayes, the pleasantnesse of the  
little hillets, the delight of the  
odoris-

of the Sonie.

odoriferous Mountaines, the  
good pasture of the heauenly  
meadowes ! the Cloth of Arras  
of immortalitie, wrought with  
an hundred thousand colours !  
the delicious Garden of y<sup>e</sup> great  
*Affuerus*, as it were enama-  
led with varietie of all flowers !  
the Ornaments and rich furni-  
ture of his royll Pallace, the  
liuely Springs, and delightfull  
Fountaines, at the which the  
Lamb takes his recreacion with  
his blessed Mother the Queene  
of Virgins ! y<sup>e</sup> perpetuall spring  
time, that Apyll without end,  
that incessant Iubilation, that  
Brooke of pure & vndefiled de-  
lights, at which you drink ! not  
after the manner of the world,  
which drinketh not but at the  
durtie puddle of Argift, and at  
the slimie ponds of *Assiria*, Ne-  
ver as other Saints, who haue

The occupation

not the honour to carry your  
garlands vpon their heads : but  
after a speciall maner, and with  
a singuler dilection exce-  
dingly eminent aboue that,  
which is common to the rest of  
the Saints. If I could, O choise  
soules, penetrare into the leaft  
part of the happy recompence,  
that crownaeth your labours, be  
partaker but only of one of the  
crummes which fall from your  
table, taste but one drop of that  
great Ocean of your incompa-  
rable delights ; O how much  
should I loath the vanities, ab-  
horre the pleasures, contemne  
whatsoever ornamēts or beau-  
tie of this world ; then the ho-  
ney of this life and sugar of this  
world, would bee as insuppor-  
table to me, as most bitter gall  
and wormwood. I deserue it  
not, neither doe I aske of you  
this

of the Soule.

this sight: but in all bummilitie I  
beg, and with all the force of  
my soule, that for the loue of  
your heauenly Spouse, I live no  
more but to him, I take no life,  
but from him; I bring forth no  
fruite but his. And that finally,  
I may come to die for him.

14. O good Iesus, O meeke  
Lambe, O Chaste Spouse, and  
rich Crowne of Virgin-soules;  
let mee obtaine this mercy, by  
the loue thou hast borne to  
them, who haue loued none but  
thee: that I be permitted here  
in this world, to loue thee with  
my heart, and to serue thee with  
other fidelitie, then bitherto I  
haue done.

15. Purifie the filth of my  
conscience, restore to my soule  
her first puritie; so as if I can-  
not follow thee so neere as thy  
more beloued, in y<sup>e</sup> street of the

*The occupation*

heauenly Ierusalem, and in the  
most pure and cleane patches  
paued all with fine golde, of  
which thy Apostle, Disciple,  
and Virgin Euangelift maketh  
mention : yet at least, I may  
carry in my hand, the Lampe of  
good workes, and one day bee  
admitted to thy marriage ban-  
quet, and there be placed, if  
not at the higher end of the  
holy table ; yet among  
those who sit at

the lower

end

thereof.

¶

*Rule. 26.*

of the Soule.

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Title 26.

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A Communication had with  
God, upon the Life, Death,  
and Passion, of our  
Saviour.

Ermit mee my God, Fa-  
ther, and Sauiour of my  
soule; that prostrate be-  
fore the Throne of thy  
Majestie, I put thee in mind, and  
represent vnto thee, the won-  
ders which thou hast wrought  
for my loue; and as much for  
all others as for me; and no lesse  
for mee then for all. I will  
speake vnto you in the simplic-  
tie of my heart, taking my assu-  
rance from your mercyes, and  
Nation. H 4 placing

*The occupation*

placing my confidence altogether in immēritie of your goodnesse, without hauing any regard at this time to my owne exceeding great vnworthines, which otherwaies would shot vp my mouth, and not permit me to appeare before the eyes of your Maiesy.

2. I was as thou truely calleſt me, thy hartleſſe Doue, thy loſt *Sunamite*, thy ſtrayed ſheep, when to make demonstration of the excedeſſe of thy beneuolence, thou refoluedſt to make thy ſelſe like to mee, to th' end that I might become like to thee. Out of this motion thou descendedſt from Heauen to Earth, that ſo thou might ſelift mee vp from Earth to Heauen, thou humbledſt thy ſelſe to extoll me, thou becomest paſſible, to make mee impaſſible, + R mortall,

*of the Soule.*

mortal, that I might bee made  
immortal, and thou becam'st  
Man, after a sorte to deifie mee,  
and make me God.

3. Thou diddest take (I say)  
my humaine substance to com-  
municate vnto me thy diuine;  
thou tookest for spouse my hu-  
manitie, to giue me for a dow-  
rie thy diuinitie; as if thou  
hadst saide; (O thou extaticall  
louer of my saluation) when  
thou shalt see me conceaued, be  
bolde to say, that it is for no o-  
ther end, but to make thee con-  
ceive in thy soule the spirit of  
God my Father, whē thou shalt  
see mee carried in the wombe  
of my Mother, that it is to  
make thee to bee transported  
with an holy desire; whē borne  
and brought into the world by  
a Virgin, that it is to make thee  
bring foorth by workes the

H 5      fuites,

*The occupation  
fruities, worthy of eternall life.*

4. I will take my repose in  
the wombe of my holy Mother,  
that thou maist come one day  
to take thy repose in my armes.  
I will be content to bee shut vp  
in that darke prison, to bring  
thee out of darknes into light :  
I will make my selfe little, to  
make thee great, feeble and  
weake, to make thee strong ;  
poore, to make thee rich ; an  
imperfect childe, to make thee  
a perfect man ; I will be naked  
to cloth thee ; trembling in thy  
Maunger for colde, that thou  
maist bee warme ; tyed vp in  
swadling-bands, to set thee at  
libertie ; laide vpon the hay  
and straw, to place thee aboue  
the heanens ; between the Oxe  
and the Asse, to procure thee  
the company of the Angels ; ina-  
skable, and amidst the dung, to  
make

of the Soule.

make thee know that I will not  
disdaine to be borne amidst the  
filth of thy imperfections, so as  
they be displeasing vnto thee.

5. Thou wouldest that the  
Shepheards of *Idumæa*, and the  
Kinges of the East should take  
notice of thee, to shew that  
thou didst think long, when  
thou wert new borne, to make  
a present to God the Father, of  
the first fruities both of Iew and  
Gentile. Thou wast circumci-  
sed the Eight day, to giue mee  
betimes the earnest penny of  
my redemption, and to bestow  
vpon me the first fruities of thy  
laboursome life.

6. Thou wast carryed vpon  
the fourteenth day to the Tem-  
ple, thy holy Mother was there  
purified, and thou thy selfe pre-  
sented to God thy Father, and  
after Redeeued for fiftie pences

of

*The occupation  
of Coyne. To what other end  
was all this? but by the media-  
tion of thy worthy Mother, to  
present me to thy heauenly Fa-  
ther; to obtaine for me inter-  
nall purification, and by the  
meanes of thy five wounds, the  
onely price of my redemption,  
to redeeme me from my vaine  
conuersation.*

7. The flight into *Egypt* was  
to incourage me, not to flie, but  
to stand before the face of  
**God**, whom I had prouoked to  
wrath; and when thou wert  
found in the Temple it was to  
teach me, that thou wilt be  
found in the midst of my heart,  
and erect there a diuine Aca-  
demie. If so bee, I make it a holy  
Temple dedicated to thy Mai-  
esticie, and not a prophane house  
open to all vanitie, which it  
shall not be hard for me to doe,

after

of the Soule.

after the three dayes of contrition, confession, and satisfaction : by meanes whereof thou hast promised, to holde me in the ranke and qualitie of a Mother, a Brother, and a Sister.

8. Thou wast subiect to Joseph as a tutor, and to his spouse thy Mother, to put me vnder the tuition and protection of God thy Father; Thou wast obedient to them, to make easie to me the law of obedience: and which is admirable, thou wert ynkowne in the world for the space of 18. yeares, to teach me humility, and to make me knowne in ages to come, with titles of honour due to divine adoption.

9. When thou wast pleased to manifest thy selfe vnto the world, was it for any other end but to giue me knowledge of  
my

*The occupation*  
my felicitie, and of the meaneſ  
by which I might attaine vnto  
it ? And when thou diddest  
change water into wine at the  
Marriage of Cana, was it not to  
inſtruct me ? that thou wouldest  
change the water of my imper-  
feſtions into the wine of perfe-  
ction, flowing from the pre-  
cious vine of thy grace ? eſpe-  
cially being ayded herein by the  
interceſſion of thy moſt hono-  
rable Mother ? And further to  
inſtruct me, that it ſhould not  
be hard or diſſicult for thee, to  
change the materiall wine into  
thine owne bloud, whenſoever  
thou ſhouldſt be pleaſed to make  
thy ſelſe as admirable and ami-  
able in the nouriture of my  
ſoule, as thou art in the reſecti-  
on, and conſeruation of my  
body.

20. Didſt thou not leaue vno-

to

of the Soule.

to me a rare example of humilitie (the strong foundation of the stately building of all vertues) at the Riuers of Jordan? when after the manner of penitents, which at the riuer received the baptisme of penance thou wast content to be baptiz'd of thy baptist? and (together with this abasing of thy selfe) by touching the water with thy precious flesh, giuing regeneratiue vertue to the waters, which afterwards haue serued for a bath to wash away and cleanse originall sinne?

11. Thou wast called an immaculate Lambe and why so? if not because thou wast to be a victime for our sinne; a pacifying host in thanksgiving for benefits; a true holocaust in testimonie of loue?

12. Thou enduredst hunger

to

*The occupation  
to seede and fill me ; thirst to  
quench my thirstie appetites ;  
colde and heate, to remedie my  
passions.*

13. Thou diddest persever in  
prayer, that I might learne to  
surmount the difficulties and  
tediousnesse, which I finde in  
that exercise.

14. Thou wert tempted per-  
mitting the Common enemie  
to assault thee : was it not to  
drive him away from me ? and  
to giue me force to resist, and  
overcome him ?

15. The Angels come to  
serue thee after the victorie, to  
assure me of the like, and as it  
were to promise me, that thou  
wouldest in person serue them,  
which shal be victorious ouer  
the enemies of thy glory.

16. Thou diddest call vnto  
thee, Apostles, & mad'st choise  
of

*of the Soule.*

of Disciples, and it was to leaue  
me so many Masters and Tea-  
chers: Thou reproouedst them  
for iheir faults, for the corre&ti-  
on of mine: Thou didst beare  
with them in their infirmities,  
to make me knowe, how paci-  
ently thou wouldest beare with  
mine.

17. Thou didst restore to the  
lame their limbes, to the blinde  
their sight, hearing to the deafe,  
speach to the dumb: Thou didst  
Catechise the ignorant, cure  
the Paralitiques, raise the dead,  
and all this to illuminate the  
eyes of my vnderstanding, to  
open the eare of my hart, to  
rectifie the gate of my affecti-  
ons, to curc the Palsey of my  
soule, to vnloose my tongue  
that it might vter thy prayses,  
to set me at libertie from death  
offisne, to draw me out of the  
graue

*The occupation  
graue of my iniquitie, to make  
me borne a newe by grace,  
drawne out from vnder the  
marble of my naughtie habites  
and customes.*

18. Thou wert soldē by one  
of thy Apostles, to th'end that  
I might not bee soldē to mine  
enemies ; thou wast forsaken  
of thy Disciples, never to for-  
fake ~~or~~ abandon me ; thou wast  
seased with feare going to thy  
so ofte desired temporall death,  
to giue mee assurance and cou-  
rage against the feares and  
frightes of æternall death.

19. Thou wast tyed, that I  
might be vnyed ; contempnu-  
ously treated, to make me re-  
spected ; cloathed with an ig-  
nominious garment of purple,  
that I might be vested with the  
robe of honor ; thou carriedst a  
sceade in thy hand, to put in my  
hand

*of the Soule.*

hand the Scepter of heauen and earth ; vpon thy head a crowne of Thorne, that I might come to weare a crowne of Glory ! Thou wert conueted before prophane Tribunalls , that I might be iustified at the Tribu-  
nall of my Judge. It was saide of thee in mockerie *Bebolde the man*, thereby to recouer for me the most noble title of the childe of God, which I had lost.

20. Thou waſt charged with the heauy burthen of the Crosſe and wherefore ? If not to diſ-charge me of the iſſupporta-ble burthen of my iniquities.

21. Why wert thou lead vp to the Mount *Calmarie* , but to lift me vp to the mount of hea-uenly fælicitie ; why nayled in the midſt between two theeues but to place me amidst the An-  
gels ; why were thy armes ſtret-ched

*The occupation  
ched out vpon the Crosse, but  
onely with tender loue and af-  
fection to embrace me?*

22. Mee thinke I heare thee  
say: ( O the God of loue ) that  
if in dying, thou bowe downe  
thy head : it is to giue me the  
kiss of peace. If one open thy  
side with a Speare , it is that I  
may haue a place whether to re-  
tire my selfe, and to make me  
know, that the affection of thy  
heart with which thou louest  
me, surpasseth the passion of thy  
body in which thou dyedst  
for mee. To conclude if  
thou dyedst, it is  
to giue me  
life.

of the Soule.

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Title. 27.

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A Prayer, agreeing with the  
former Communication, and  
Conference, had with  
God.

I.

**O** My God, my Sauiour,  
bestow vpon mee then  
that gracie, that I may  
conceiue thee by affe-  
ction; carry thee in the wombe  
of my soule by desire; be deli-  
uered of thee by such workes,  
as are pleasing to thy diuine  
Majestie, to this end I implore  
the brests of thy mercy, by the  
brests of thy holy Mother w  
thou didst sucke.

2. Disdaine not the hay and  
Straw

*The occupation*

Straw of my vanitie, the Maunger of my naughtie habites, the filth of my indeuotions, the brute beasts of my irascible and concupisſible affections.

3. I offer vp with the Shepheards the little I am in body and soule, with the three Kings the Golde, the Mirrhe, & Frankeſence of my memorie, of my vnderſtanding, and of my will.

4. Circumcife, and cut away all whatſoever is in me, that is displeaſing vnto thee: and by the merite of thy firſt paine plucke vp by the rootes in mee the firſt young ſpringings of all euill pleaſures.

5. Present me in the temple of grace to God thy Father, and with thy ſiue woundes, as with the ſiue peeces of money, redeeme me from the ſeruitude of ſinnes.

6. By

*of the Sonne.*

6. By the merit of thy flight  
into Egypt, obtaine for mee  
that I may flie and auoyde all  
occasions of sone; and that as  
at thy entrie into Egypt all the  
oracles of Idolatrie were silent,  
so there may be in me a begin-  
ning laide of neuer sinning.

7. Speake in mee my God,  
make mee heare thy voyce, and  
for thy loue obedient to my su-  
periour.

8. What care I for beeing  
knowne in the world, seeing  
thou wert so long vndeclared,  
and mistaken? I aske of thee so  
much honour or dishonour, as  
is necessary for me for thy glo-  
ry, and no more.

9. I present vnto thee not  
onely the reasonable actions of  
my life, but also those which  
appertaine vnto fence, as drin-  
king, eating, sleeping and such  
otheris,

*The occupation*

others, which I desire thee to  
ooke vpon , as vnted with  
those of my redeemer thy Son.  
Grant that with him I may o-  
uercome my temptations, that  
I may be washed in the Iordan  
of thy graces, and that it may  
be saide of me : This is the be-  
loued seruant of God,in whom  
he taketh great pleasure.

IO. I languish with desire to  
follow thee, not as that misera-  
ble wretch, that betrayed thee  
and sold thee to the Iewes :  
but as thy faithfull Apostles,  
who haue signed with their  
bloud, and sealed with their  
death, the faith & fidelitie,they  
had promised thee.

II. Thou wilt change the  
dirtie and stinking water of my  
imperfections , into the most  
precious wine of thy loue, whē  
by thy grace I shall no more  
loose

of the Soule.

loose the sight of thee: and that  
neere vnto thee, I shall make  
three tabernacles of my vnder-  
standing, memorie, and will, in  
which thou shalt dwell, and  
make thy abode with content-  
ment.

12. The fith of my imperfe-  
ctions hindreth me from pre-  
senting my selfe, as I ought, to  
thy holy Table; wch then the  
feete of my affection, that from  
hence-forth it touch not the  
earth; and seeing that thou haft  
bestowed such vertue vpon the  
plants, the stones, the hearbes:  
seeing the Sunne by the aspect  
and influence of the Beames,  
doth worke such wonders in  
nature, even to the making and  
forming of mettalls in the very  
bowels of the earth; seeing also  
the Adamant draweth vnto it  
the yron, Amber the straw, the

*The occupation*

Starre the Steele, by reason of a  
kinde of sympathie and naturall  
impression, which thou, the  
author of nature, hast giuen vnto  
them; Is it conuenient, that  
thy most holy body and incom-  
parabile treasure, honour my  
body with his presence, that thy  
most precious bloud be in me,  
and that thy diuine humanitie  
should really touch mine, and  
not lifte vp my soule to thy diui-  
nitie? Permit not this monster  
in Grace, and this prodigious  
wonder in nature.

I 3. Bestow vpon me the cha-  
ritie, which thou didst so strait-  
ly recommend vnto thy Apo-  
stles; and graunt vnto me the  
guift of prayer, and teares, as  
well to accompany thee in thy  
prayers, as that I may be able to  
resist my temptations accor-  
ding to thy instruction.

14 By

*of the Soule.*

14. By the feare which cesse-  
zed upon the inferiour part of  
thy soule, and by the streames  
of bloud, which did wonder-  
fully run downe, caused by thy  
sorrowe, and vehement appre-  
hension; I beseeche thee (my be-  
nigne Redeemer) to assit me at  
the houre of my death, and to  
dosome the fauour, that albeit  
my life hath beene so vaprofit-  
able vnto thee, yet at last I may  
honour and serue thee by my  
death, which I desire may bee  
no other, then that which thou  
shalt judge to be for thy grea-  
ter glory.

15. Grant that by the stroke  
of thy worde, I may lay along  
thy enemies and mine. That I  
may be tyed, and manacled in  
ropes and chaynes of thy loue.  
That with thee, and no other-  
wise, I may appeare before the

*The occupation*

Tribunall of God thy Father. That the Spirit of sweetnesse, and meeknesse, which thou didst holde towards that accursed fellow, which did blindfold thee, may accompany me in all occasions. That I may be clothed with a white robe of Innocencie, and with the purple garment of charitie, that by the merit of thy whipping, my body may be a sanctified vessel & instrument of thy glory. That in vertue of the Crowne of Thornes, w<sup>e</sup> pierced thine head, I never consent to any euil thoughts, but especially to such, as tend to any pride.

26. When will the houre be, when one seeing me, may say, not in derision, as it was said of thee, but in sinceritie and truth, Beholde the man of God? bring this to passe, my sweet Iesus, by the

of the Soule.

the merits of thy most profound humilitie.

17. Then I shall be content, & with quietnes of minde, hear the sentence and iudgement, which the wicked shall giue of me, and little regard, what the world esteemeth of me at this time, which passeth, though it should be a definitiue sentence of death, as vniust and detestable, as was that, which was pronounced against thee.

18. I shall carrie the Crofse with thee, such a Crofse I say, as it shall please thy diuine prouidence to lay vpon my shoulde. I shall edifie by my example, the predestinate soules, the true daughters of the heauenly Sion.

19. But when shall I haue spoiled my selfe of selfe loue? whē shall I be, as it were naked,

*The occupation*

in respect of thinges of this  
world, to be nayled with thee  
to the Croffe? It shal be then,  
when the nayles of thy feet shal  
nayle my affections, the nayles  
of thy hands my actions, & the  
Speare that pierced thy side,  
shall pierce all my intentions.

20. Wash me ô my God, God  
liuing, and dying for my loue,  
wash me in the bloud, which  
flowed from thy sacred person;  
so as from hence-foorth I may  
appeare before thee, as a newe  
washed sheep comne out of the  
pond, as a Lamb without spot,  
readie to be sacrificed.

21. Pardon, and forgiue all  
those, which wish, or doe me  
euill, help all those, which are in  
deadly sinne, and neare to their  
end, that they dye not in that  
pittifull estate, as thou didst  
help the good Theefe in his ex-  
treamitie.

of the Soule.

teamtie. Command me with  
the beloued disciple to the pro-  
tection of thy vnsportid Mo-  
ther, accomplish in me the chirst  
of thy desires. Consume what-  
soeuer is displeasing vnto thee,  
& consummate all thy mercies  
towards me. Abandone not, &  
leau me neuer alone. Receue  
my soule into thy hands, as god  
thy father receaued thine at thy  
giuing vp thy Ghost. Deliuer  
from Purgatorie, the soules,  
which are in paine, as thou  
deliueredst the holy Fathers  
out of Lymbus, where they  
were detayned. Giue vs such a  
resurrection to life by grace, as  
that we neuer more die by sinn.  
And seeing that our hart ought  
to be where our treasure is: see-  
ing that thou the Lord of the  
world, art placed at the right  
hand of thy Father, lifte vs vp to

*The occupation  
thee, and transport our affecti-  
ons above the heauens.*

Finally, impart vnto vs some  
part of those graces, bestowed  
vpon thy Apostles & Disciples  
vpon the day of Penthecost:  
that from henceforth we may  
become the Temple of thy glo-  
rye, thy heretage, the chosen  
people, with which thou takest  
pleasure to make thy abode.

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*Prayers, and considerations as it  
were in passing, according to  
the occurrences that fall  
out every day.*

### *Title 28.*

*When a man is tempted.*

1. I Protest my G o d , that I  
giue no consent in any sort  
to this temptation; and that my  
will desireth the contrary of that,  
which

*of the Soule.*

which is proposed with as great affection, proceeding from reason, as I feele inclinations arising from sensualitie.

2 I thanke thee, O my gracious Creator, that sence or seeing, and consent or yeilding, are two different thinges. For if euery feeling, were a yeilding ioyned with offence of thy divine Maiestie, I were vitterly vndone. Temptation hath the one in his holde, but none shall hane possession of the other, but thy divine Maiestie. The world, the flesh, and the Devill, haue a power to make me feele; but my consent or yeilding shal be euer in thy power.

3. My God, leau me not alone, & deliver me frō my selfe.

4. I cannot liue without thee, make mee then I pray thee, liue to thee.

*The occupation*

*Title 29.*

*When anything falleth out that  
pleaseth vs.*

I. **I**t is thou, my sweet Iesu,  
who art the author of all  
reasonable contentment, from  
thee proceedeth all pure consola-  
tion. I desire it not then, but  
from thee, in thee, by thee, and  
for thee. Dispose thou other-  
waise, when thou shalt be plea-  
sed to deprive mee of it, and I  
shall accommodate mee there-  
unto, with all resignation and  
indifferencie.

*Title. 30.*

*When anything displeaseth vs.*

II. **I**Accept of this displeasure,  
as a present sent unto me,  
from

of the Sonnes

from my beloued Iesus Christ,  
accouting my selfe too happy y  
I may be worthy to participate,  
to carry and to kisse his Crosse,

2. The beloued of my soule  
shall be placed in my bosome,  
as a bundle of Mirrhe.

3. Looke with how great af-  
fection I desire to be deliuered  
of this affliction ; with no leſſe I  
aske and aske againe the conti-  
nuance thereof, if, O my God,  
it shall be for thy greater glory.

Title. 31.

In obeying our Superiours.

1. I Honour thee, O my God,  
in them, as in thy Image :  
and protest that all the seruice I  
doe them, I doe it for thee.

2. I will loue them in thee,  
and thee in them : and will doe  
them

*The occupation  
them no reverence neither in-  
terior, nor exterior, but with  
intention that all redound vnto  
thee.*

*Title. 32.*

*In seeing the magnificencie  
of the Court.*

1. **F**Arre greater things are  
recounted of thee, O  
heauenly Sion.

2. All that I see here, are no  
better, then the sweepings of  
Heauen.

3. When shall I see thee in  
thy owne brightness, O King  
of glory?

4. All this greatnesse passeth  
with the figure of the world,  
but the greatnesse of Heauen  
continueth eternally.

*Title. 33.*

of the Sonle.

Title. 33.

*At our going out of our  
Lodging.*

1. **S**et my feet in thy paths,  
O my God, my way,  
my truth, and my life.

2. Make me auoide and shun  
all bad company, and turne a-  
way from mee all occasion of  
sinne.

3. The Riuers run to the Sea,  
the Starres holde alway their  
course, the Elements tend to  
their Sphere, all heauy thinges  
naturally descend to the Cen-  
ter: Euen so I goe to thee, Cen-  
ter of my affections, Sphere of  
my soule, Heauen full of be-  
nigne influence, great Ocean of  
Charitie and Mercie.

Title. 34.

The occupation  
them no reverence neither in-  
terior, nor exterior, but with  
intention that all redound v-  
to thee.

Title. 33.

*In seeing the magnificencie  
of the Court.*

1. **F**are greater things are  
recounted of thee, O  
heauenly Sion.

2. All that I see here, are no  
better, then the sweepings of  
Heauen.

3. When shall I see thee in  
thy owne brightnesse, O King  
of glory?

4. All this greatnesse passeth  
with the figure of the world,  
but the greatnesse of Heauen  
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Title. 33.

of the Sonle.

Title. 33.

At our going out of our  
Lodging.

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O my God, my way,  
my truth, and my life.

2. Make me auoide and shun  
all bad company, and turne a-  
way from mee all occasion of  
sinne.

3. The Riuers run to the Sea,  
the Starres holde alway their  
course, the Elements tend to  
their Sphere, all heauy thinges  
naturally descend to the Cen-  
ter: Euens so I goe to thee, Cen-  
ter of my affections, Sphere of  
my soule, Heauen full of be-  
nigne influence, great Ocean of  
Charitie and Mercie.

Title. 34.

*The occupation*

*Title. 34.*

*In beholding any Garden or  
Meadow.*

1. **O** Archite~~ct~~ of y world,  
which hast powred  
forth vpon this immeuble and  
insensible world so great beau-  
tie, and such varietie of odours  
and colours, why do~~ft~~ thou not  
the same to the territorie of my  
soule? ~~as I am souiled~~

2. If the earth of the dying  
be so beautifull, how beautifull  
is the land of the living?

3. The dewe, the rayne, the  
influences of Heauen are not so  
necessarie for these flowers, as  
the grace of God, and fauoura-  
ble aspect of the holy Ghost are  
necessarie for my soule.

*Title. 35.*

of the Soule.

Title. 35.

*In seeing a Field Covered  
with Flowers.*

I. **T**He odour of the Son  
of God, and the bles-  
sed Virgin Mary, is like to the  
odour of a field, vpon which  
our Lord hath powred out his  
blessings.

2. If heauen were locally to  
be deuided to all the blessed  
Saints, as was the Land of pro-  
mise to the Israclites; euery one  
should haue more for his part,  
then the whole world; what do  
I then here? and what stayeth  
me here, O my God?

Title 36.

*When one smelleth to a Nossay.*

I, **O** how much sweeter  
art thou, my sweete  
and

*The occupation  
and beloued Iesus!*

2. When thou shalt be pleased, O the loue of my soule, thou shalt smell in me the Rose of Charitie, the Lilly of Paritie, the Violet of humilitie, the Gilly-flower of hope.

3. I would and desire many things according to sense, many things which I cannot get, I make of them all a Nosegay, as beeing your spouse, to present vnto thee, O the Spouse of my soule.

*Title 37.*

*When we admire the beautie of  
any building.*

1. Even so the Birds high-  
ly prize, & esteeme the  
Rockes, where they build their  
nests; and the Ants their little  
holes,

of the Soule.

holes, where they lodge.

2. All this is common both to the friends, and enemies of God.

3. What an habitation is that which thou reseruedst for thy Children, O God of Israel? what, and how delightfull shall be the Tabernacles of Jacob? seeing thou art so liberall to the tabernacles of Men.

4. One day in the house of God is more worth, then a thousand years in this base lodging, in which the Beasts lodge with me.

5. If such bee the habitation of the body, exposed to sinne, and subiect to death, what shall be the habitation of the soule, when it shall bee by grace im- peccable, as it is by nature im- mortal.

*The occupation*

*Title. 38.*

*When you beholde your selfe in  
a Glasse.*

1. Sweet Iesus, the looking glasse of my life,  
when shall I see my selfe in thee  
and thee in mee?

2. My onely desire bee to  
please thee, and my onely feare  
be to displease thee.

3. I shall be beautifull in thy  
eyes, when I shalbe displeasing  
in my owne.

4. The beautie of the body  
withereth and rotteth, if it be  
not accompanied with ybeau-  
tie of the soule.

5. I will looke vpon the life  
of Saintes : to behold in it as  
in a glasse my owne defor-  
mities.

6. There

*of the Soule.*

6. There are certaine persons  
which are alwaies running to  
their Looking-glasses : I will  
haue no other looking-glaſſe  
but thee, O Sonne of God, in  
whom the Father, as in a glaſſe,  
ſeeth his owne eſſeſce, and bea-  
holdeth his perfections.

7. O what a looking glaſſe  
is that, in which God the Fa-  
ther taketh a view of himſelfe ?  
wherein conſiſteth his blesſed-  
neſſe. Thou art the looking-  
glaſſe, O eternall worde, which  
reprefenteth the eſſeſce & ſub-  
ſtance thou takeſt from him.

*Title. 39.*

*In putting on our Apparell.*

I. I Stand in more neede of  
vertues, with which to  
adorne my soule, then of this  
apparell

*The occupation*

apparell wherewith I set forth  
my body; Cloth me O my God  
with thy grace, and couer my  
spirituall nakednesse with the  
rich robe of perfect Charitie.

2. Iesus, my loue, when shall  
I put on thee? pardon me the  
too great sollicitude, and the ou-  
ver long time I spend in appa-  
gelling and decking my body,  
a facke of wormes, a tombe of  
death, & a masse of flesh, which  
is never satisfied.

3. How long shal I serue with  
such attention this my slauie,  
and pamper this my domestical  
enemie?

4. I deserue not the name of  
a Christian, nor so much as to  
appeare in thy presence, if I  
haue not at least as great care  
of the beautie of my soule, as I  
am sollicitous about the beau-  
tie of my body.

5. Should

*of the Soule.*

5. Should I not now bee a  
Saint ; if I had done and endu-  
red, thought, and cast about, as  
much for the one , as I haue  
done for the other ? pardon me  
this vanitie, O my God, by the  
merits of Iesus Christ thy Son,  
who is the true and amiable  
beautie.

6. What were the cogitati-  
ons, and thoughts of the Mo-  
ther of God, of St. Edowing  
Dutches of Poland, of St. Eliza-  
beth Queene of Hungarie, when  
they did put on their apparell?

7. Our naturall and borrow-  
ed dresses , put the crowne of  
Thornes vpon thy head ; our  
cherry-red & vermillion adorne  
thy face with bloud, and spittle.  
I protest to thy divine Maiesty,  
in the presence of the Angels &  
Saints , that all the sollicitude,  
care, & paine, that I will hence-  
forth,

*The occupation*

Forth take about this my miserable body, shall be purely and simplicie to discharge the vocation to which it hath pleased thee to call me ; beseeching thee not to permit, that any thing be in me that may offend thee, or be an occasiō of offence to any.

8. I had rather be the foulest creature in the world, then that my body should bee but once the occasion of any ones falling but into only one deadly sinne. Make then of it O my God, an Organ of Puritie, and an instrument of thy Glory.

*Title. 40.*

*Putting off our Apparell.*

X. **T**HIS body of mine is nothing else but the garment of my soule, which I

must

of the Soule.

must put off, when the night of  
death approacheth.

2. I will treat my body from  
henceforth, as I would wish to  
haue treated at the hower of  
death. Give me grace to doe it  
O my God.

3. My apparell is the orna-  
ment of my body; O that my  
body might serue for an orna-  
ment to my soule? conuersing  
holyly during the time of my a-  
bode in this world, yntill thou,  
O monarch of our liues, com-  
maund me to put off this mor-  
tall skin.

*In putting on Iewels, and other  
ornaments, and adorning*

1. **H**ow much more pre-  
cious are thy orna-  
ments, O blessed holy Ghost?  
O my

*The occupation*

O my heavenly spouse, the onl-  
ly beloued of my soule, giue me  
the abillament of good exam-  
ple, the Diamond of pacience,  
the Rubie of charitie, the Em-  
erauld of hope, the Topaze of  
humilitie, the Sardonix of pu-  
ritie.

2. As our serges and clothes  
are the fleece of Sheepe, our  
shooes the Skins of Beasts, our  
Silkes and Velvetts the excre-  
ments of Wormes, our Amber  
and perfumes the Mushrums of  
the Ocean, and sweat of beasts,  
our Feathers and Fannes, the  
spoyle of the Birds, our golde  
& siluer, white & yellow earth;  
euен so our precious stones are  
as it were the warts of the Ori-  
ent mountains, our Pearles the  
excrements of the Sea.

Such then is, O God of truthe,  
the Acte of our vanitie: Open  
then

of the Sonne.

then my eyes & the eyes of all Christians, that acknowledging our selues to be sparelled from the Brokers shop, as kings vpon the Stage: & as such miserable beggers as liue vpon the rich mens almes, begged from the beasts. We must seeke and take from thy liberal hand, the ornaments of the soule, which need cost vs nothing but the asking, and the will to ierue our selues of them.

Title 42.

*Washing our hands & our face.*

1. **M**Y hands, & my face were never soule by either speaking or looking; but the face of my soule hath beene often defiled both by the one, and the other.

2. Wash me then and cleanse me O my God, by all the teares

**K** of

The occupation  
of Iesus Christ thy Son, by the  
bloody sweat, which issued out  
of his diuine person in the Gar-  
den of *Gethsemanie*, by the mi-  
raculotis water, which together  
with blud, issued out of his side.  
It is the imperiall and heauenly  
water, distilled by the fier of  
his charicie, which alone can  
take away the spots of my soule  
and make the same pleasing v-  
to thy eyes; powre it vpon me,  
O God of puricie.

Title. 43.

When you use your Fanne.

1. **D**iuine winde, which  
proceedest from the  
mouth of the Father & the Son,  
as frō one Origen, coole and re-  
fresh the heat of my passions, &  
the distemper of my affections.
2. Amiable Spirit, & desired  
winde, dissipate the noughtie  
Ayre

of the Soule.

Ayre of our temptations, the  
fierie exhalations raised by the  
irassible part of my soule, & the  
misty vapours exhaled from my  
concupiscence.

Title 44.

*When the Clocke striketh.*

1. **S**o much the lesse of my  
life is to runne.

2. The Yard y measureth our  
mortall Life, is the houre out of  
which it followeth, that neither  
mid-night nor mid-day euer  
strike, but death hath taken a-  
way twelue yarde of my peece  
of cloath, that is, so much time  
of life, or rather so many houres  
of my life.

3. Soueraigne steward of our  
liues, and disposer of our daies,  
make me so passe this hower to  
come; as I would haue wished  
to haue employed all the hours  
of my life.

*The occupation*

4. I make an offer vnto thee  
O my God, of all that euer I  
shall say, doe, or thinke, vntill  
the next hower, vnitng them  
to the deedes, wordes & thou-  
ghts of Iesus Christ thy Sonne.

5. The Periods of all time are  
coimprised in the moment of  
thy aternitie, nothing is past,  
nothing is to come before thee,  
and all is there present. And  
yet neuerthelesse we are free to  
doe, or not to doe that, which  
thou desirest. And consequent-  
ly it is in our power to giue  
thee either contentment, or dis-  
contentment aternall. Permit  
not O my God, that I euer  
charge thee with any such dis-  
contentment: but make mee  
such an one temporally, as thou  
desirest to see mee aternally.  
That so I may rather giue thee  
eternall contentment, then one  
minute

## of the Sonle.

## minute of discontent.

6. I make an offer vnto thee  
of all the time, that I haue lost,  
and euill employed; and in sup-  
ply thereof I make a present of  
that time, which hath measured  
the life and actions of my Lord  
thy Sonne, beeing sorrie from  
my heart, that I cannot recall  
those yeares, that I haue so ill  
employed. I make then, O my  
God, an offer and sacrifice no  
lesse of that, which I canot, then  
of that, which I can.

7. O how late haue I known  
thee, thou infinite goodnesse,  
how late haue I loued thee, an-  
cient beautie, that never fadest,  
but alwaies cōtinuest the same.

8. Looke how many minutes  
there are in the houres or how  
many houres according in time  
eternall which are without  
number ; So often doe I blesse

*The occupation  
thee, O thou ancient of dayes,  
and I give thee thankes more  
for that which thou art, then  
for that which I am.*

*Title. 45.*

*Touching the care wee are to haue  
of our Children.*

1. **T**hese are the beames  
of thy grace, O Fa-  
ther of light, these are thy gifts,  
the workmanship of thy hands,  
I offer them vnto thee as thine,  
and I beseech thee to take care  
of them, as of thinges without  
comparison more appertaining  
to thee, then to me.

2. Accept of all that I haue  
done, doe or shal doe for them,  
as being aliue wholy for thee:  
for I haue no interest in them  
but from thee, from whome  
they haue, and of whome they  
holde body, soule & life.

3. *Abra-*

of the Sante.

3. Abraham made but once  
only, a sacrifice of his only son:  
I make it not onely of mine,  
but of my selfe and of all that I  
have, & that so often, as I breath  
forth, or take in my breath.

4. When I feele in my selfe  
certaine effectes of tender loue  
towards them, I begin to con-  
ceaue a new confidence, and a  
wonderfull hope, O my God,  
knowing, how much more ten-  
derly thou affectest them, then  
I doe or can. Being assured, that  
thy loue far surmounteth mine,  
and that without all compari-  
son. O thrice happy condition  
of soules, which call them-  
selues, & are called by thee, thy  
daughters!

5. Haue I any right to these  
Children, or any interest compa-  
rable to that which thou hast?  
I am ashamed to recommend

The occupation  
thee, O thou ancient of dayes,  
and I give thee thankes more  
for that which thou art, then  
for that which I am.

Title. 45.

Touching the care wee are to haue  
of our Children.

1. **T**hese are the beames  
of thy grace, O Fa-  
ther of light, these are thy giftrs,  
the workmanship of thy hands,  
I offer them vnto thee as thine,  
and I beseech thee to take care  
of them, as of thinges without  
comparison more appertaining  
to thee, then to me.

2. Accept of all that I haue  
done, doe or shal doe for them,  
as being aliue wholy for thee:  
for I haue no interest in them  
but from thee, from whome  
they haue, and of whome they  
holde body, soule & life.

3. Abra-

*of the Soule.*

3. Abraham made but once  
only, a sacrifice of his only son:  
I make it not onely of mine,  
but of my selfe and of all that I  
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thy loue far surmounteth mine,  
and that without all compari-  
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of soules, which call them-  
selues, & are called by thee, thy  
daughters!

5. Haue I any right to these  
Children, or any interest compa-  
rable to that which thou hast?  
I am ashamed to recommend  
them

*The occupation*

them vnto thee, For it were as  
much, as to pray thee to haue  
care of that which is thine.

6. No man buildeth a house  
to plucke it downe ; no man  
planteth a vinyard to root it vp;  
nor soweth a field to burne the  
haruest ; How then canst thou  
negle~~ct~~ these yong plants, plan-  
ted by thy grace in the Orchard  
of thy Church, watered with  
thy bloud, & designed by thee  
to be transported one day into  
the Garden of thy æternitie.

7. I finne blinde buzzard that  
I am, as too couetous & louing  
to much that, which they haue :  
take away this ouerplus, O Fa-  
ther of mercie : Or if the force  
of nature must so farre preuaile,  
that it must needs remaine, im-  
pute the same to the excesse of  
that affectiō, which I owe to all  
that, w<sup>ch</sup> appertaynerh to thee.

8. I fall

*of the Soule.*

8. I fall sometimes into certain secret diffidencies and distrusts, I dare not say they are altogether against my wil, thogh they displease me: doubting somewhat, lest thou thinkest not vp-on my children, nor vouchsafeest to haue that care of them, that I feele in my selfe. O God of infinit goodnes, pardon me my offence, & deale not with me and the, according to our demerits.

Title. 49.

*Concerning our Domesticals.*

I. **W**hat did I, before I was, by which I might deserue to haue this honourable conditiō that I haue? might not I haue bene borne in *Barbary* of some slauē, or haue bene borne here in these partes of as base condition, as these that serue me? why then doe I

K 5                    expect

The occupation

expecte so much seruice ? why  
am I so hard to please ? so im-  
perious, & rough towards such,  
as serue me ? Permit not this  
any more, O my God, but giue  
me a benigne hait, full of com-  
passion, and rather of a Father,  
then Master, towards those of  
my familie.

2. Grant me the grace, y<sup>e</sup> I may  
become their seruant, seruing  
them in things appertaining to  
their soules, as they serue me in  
things apertaining to my body.

3. Our soules are made all of  
one substance, and if there be  
any difference, it is in the vse  
we make of them; if they make  
better vse then I, they are bet-  
ter then I : so as peraduenture I  
am before thee as much their  
inferior, as I am according to y<sup>e</sup>  
world their superior and better.

4. I should blush for shame,  
cremble

of the Souldiers.

tremble for feare, and be exceedingly confounded, to see that such, as serue me, haue more care to please me, & more feare, to offend me, then I haue to please or displease the eyes of thy diuine Maiestie.

5. My God, my true Lord & Master, reforme this disorder, and make that at least I may be such an one towards thee, as they are, or as I desire they should be to me. I am too sensible of euery fault or defect, or negligence committed in my seruice; I obserue it too exactly, I censure it too rigorously. O my God King of Kinges, and Lord of Lords, proceede not with me, as I proceede with he, weigh me not in that ballance, and with those weights, with whiche I weight them, measure not vnto me according to that measure.

6. True,

*The occupation*

6. True, there is no compariſon betweene thee and me : or between the faultes committed against me, with the faultes I commit against thee, and for which I am accountable to thee. But no leſſe true is it, that there is no proportion betweene thy goodnes, and my naughtines, thy mercy and my miserie ; thy fortitude and my frugalitie, thy prudence and my imprudentie ; thy diuinitie & my humanitie.

7. Wilt thou leaue to be that which thou art, because I am not that, which I should be ?

*Title 47.*

*In going to Maffe.*

1. **I** Accompany thee , my sweete I E S V S , to the Mount Caluarie, make me partaker of that Charitie which conducted thee thither.

2. Make

of the Soule.

2. Make me haue that feeling  
which the Daughters of Sion  
had, when they met thee with  
the Crosse vpon thy shoulders,  
with the rope about thy necke,  
with thy Crowne of thornes  
vpon thy head.

3. Grant me that resignacion  
of my will to thine, which was  
in thy blessed Mother, standing  
at the foote of the Crosse: and  
by the merites of her sorrowes,  
and constancie in them, graunt  
vnto me the guift of constancie  
and perseveraunce in thy loue,  
and seruice.

Title. 48.

When one is Melanchollic or dis-  
pleased at any thing.

**M**elanchoylie is the seat of  
Sathan, he endeuoureth  
to make me that seat; now suc-  
cour mee O my God, I protest  
thas

*The occupation*

that I cōsent not to any thought,  
that now I haue, I renounce all  
suspicions, iudgements, indig-  
nation, waywardnes, auersion,  
vnquietnes, and all such other  
passions which assault me, and  
will trouble and tosse my spirit;  
if thou cōmand not the furie of  
the sea enraged, if thou allay  
not y<sup>e</sup> windes, which cause this  
tempest in my soule. Speake thē  
my assured Pilot, and my heart  
shal feele a calme. Say the word  
and it will straight bee faire  
weather.

*Title. 49.*

*When we feele our selues in any  
passion.*

**P**ASSION is a coloured glasse,  
which giueth its colour to  
our eyes, and the obiects wee  
ooke vpon thorow it. Where-  
fore O my God, I deny, I resist,  
I reiect, and that with all the  
force

of the Soule.

force I can, all that which then  
I had the will, and was resolued  
to doe. And I put my heatt, my  
will, and my consent into thy  
handes.

Title 50.

After the happy successe of any  
affaire.

IT is thou my beloved, which  
I hadst the care to prosper with  
happy successe this affaire, and  
to bring the same to so good an  
end. I accept of it, as from thy  
hand, & I give thee thankes for  
it, beseeching thee O my blef-  
fednesse, never to permit, that I  
be withdrawne from thee by a-  
ny thing, which I haue not but  
of thee. I desire that, which  
thou desireft, and no more.

Title. 51.

Having received any graco.

IT is by thy meanes, sweet Ie-  
sus, by thy mercies, and by  
thy

*The occupation*

thy mediation , that I have re-  
ceiued this grace , thanke thou  
God the Father for me ; For in  
so doing thou shalt thanke him  
for thy selfe. The grace which  
is done vnto me, is done as much  
if not more, vnto thee : because  
it was granted vnto me, as desi-  
red of thee, & merited by thee.

*Title. 52.*

*When wee receive any consolation  
in Prayer.*

**D**efend mee O my God ,  
from all vaine glory and  
selfe liking ; a man may thinke  
himselfe gracious in thy eyes ,  
with whome thou art offended .  
And another , that is neare and  
deare vnto thee , may feare him-  
selfe to be farre off , and alto-  
gether out of thy fauour . I will  
not therefore holde any certain  
iugdement of my selfe , out of  
any

*of the Soule.*

any deceitfull opinion, I may haue of my selfe, but my confidence shall be in thy mercyes, and I will reioyce in thee, my God, and my Lord, who art good with inuincible goodnes, from whence shall proceede all true firmnesse, and strength of my heart, and all solid repose, and quietnesse of my soule. I renounce then all vaine motions, whether of joy, or sadness, which take their Origen, and spring from selfe-loue.

*Title. 53.*

*In time of Desolation.*

I Will carry this Crosse cheerfully, and not drag & draw it after me discontentedly: there being no reason, that vnder a head of thornes any member should be at ease. Many will haue the Crucifix, but without fyCrosse. That is, they would be saued, but they would not be crucified; others carry the Crosse,

*The occupation*

Crosse, but without the Crucifix ;  
that is, are crucified, but shall not  
be saued. They presume, and these  
dispaire : I will & desire both the  
one and the other, and consecrate  
my selfe vnto them both. Come  
then, O the spouse of my soule,  
though never so much dyed in  
thine own bloud, come I say, whē  
shou pleaseſt, and come with thy  
Crosse. It is the bed, vpon whē thou  
and I muſt ſleepe, and vpon which  
we will die together. It is my Pa-  
radice to be with thee wherſoever  
thou art. I loue thee as muſch a-  
midſt the Lounces, the Nayles, the  
Thornes ; as amongſt the Oliues,  
the boughs, & the adorneaſt ſtreets,  
through which thou diſdeſt paſſe  
with triumph : as muſch vpon the  
mount *Catuarie*, as vpō the mount  
*Ihabor* : as muſch dying, as liuing :  
as muſch buried, as riſen again : as  
muſch in *Lymbus*, as in *Heauen*.

Onely

of the Soule.

Onely grant y<sup>e</sup> I may be thine, and  
that I never depart frō thee, whe-  
ther I be in consolation, or deso-  
lation, poore, or rich; in plentie or  
in want; all shall be one to me, so  
I may be wholly and only thine.

Rule. 54.

*When we feele our selues drie  
at Prayer.*

I wil continue with perseuerance  
I before thee, & not giue ouer, O  
my God. I will honour thee with  
my body, seeing I cannot doe it  
with my soule. It is good for me,  
that thou hast humbled me: Now  
I begin to knowe and feele what I  
I am. Now I touch with my hands  
my owne misery, & well perceiue  
that I am able to do nothing with  
out thee. This is as it were a retur-  
ning to the nothing, from which  
I took my origin, & out of which  
I was drawn by thy omnipotency.  
Blessing, praise, & thankes, be to  
thee,

*The occupation*  
thee, my God, for euer. I merrit  
not so much as once to enter into  
thy thought, or that thou shoudst  
once think of me; And should be  
so happy, if that I might serue thee  
but in the condition of a stone, or  
thing without sense and life. Re-  
ceiue the homage, don by my mi-  
serable condition to thy blessed  
selfe, who art independant of any,  
& hast all contentment in thy selfe.

*Title 55.*

*When one is dispis'd.*

**O** My God, I haue lost nothing  
so long, as I loose not thee,  
haue I any thing that appertaineth  
vnto me, whether it be goods, ho-  
nours, bodie or soule? Can any  
thing fall out in the worlde with-  
out thy prouidence? Is any thing  
done, finne only excepted, which  
is not done by thy will? If then  
thou be pleased, that I be dispi-  
sed, why should any opposition  
be

*of the Soule.*

be made? who is he so insolent, &  
so bolde a Theife, that dare enter-  
meddle with things appertaining  
to thee, contrary to thy will? mait  
not thou doe with that which is  
thine, according to thy pleasure?  
when I am honoured should I re-  
joyce thereat for my selfe? Is it  
a thing appertayning to me, or to  
thee? It is inough for me, O great  
God, that I be thine, whether I be  
an Ant or an Elephant, an Egle or  
a Goat, dirt or golde.

*Title. 56.*

*Elevations of spirit, which may be  
done vpon every occasion.*

1. **M**Y God, my all I esvs,  
the delight of Heauen  
& earth, when shall I be all thine,  
as thou art wholy mine?

2. Father of mercy, make me  
such an one, as thy Sonne hath  
descreued,

*The occupation  
descreued, and thy holy spirit des-  
reth I should be.*

3. God of my life, when shall I  
die to my selfe, that I may liue to  
thee?

4. Take me, my God, whether I  
wil or no, seeing I am not so wise,  
as to giue my selfe vnto thee, as  
to haue the will to giue my selfe  
vnto thee.

5. If it should fall out, my belo-  
ued, that I should desire any thing  
but thee, which I desired not for  
thee; I renounce it euuen frō now,  
as if it were then, and protest that  
I haue nothing to loose or gaine  
besides thee.

6. O God, God of my soule,  
permit me not to bee at all; or  
procure by thy grace, that I may  
be to serue thee, as I am, and haue  
my being from thee.

7. I wil haue no eye, but to look  
vpon thee; no care, but to heare  
thee;

of the Soul.

shee; no tongue, but to speake of thee; no heart, but to think vpon thee; no hands, but to worke for thee; no feet, but to walke & seek after thee; no body, but for to offer vp vnto thee; no life, but to make a sacrifice therof to thy honour and glory.

8. God which art Loue, give me Charitie.

9. God, which werst made Man, graunt me Humilitie.

10. God, which art a pure Spirit, bestow vpon me Puritie.

11. Omnipotent power, strengthen my weaknessse.

12. Eternall wisdome, illuminate my darknesse.

13. Incomparable mercy, pardon my haughtinesse.

14. Incomparable beautie, to late I haue loued thee.

15. Infinite goodnes, too late haue I knowne thee.

16. He

*The occupation.*

16. Hee that loueth not thee,  
what doth he loue?

17. Hee that admireth not thee,  
what doth he admire?

I will loue my selfe, not because  
I am mine, but because I am thine;  
I will haue care of my selfe, not  
for any o. her reason, but because  
thou so willest and comauaundest.

I steeeme my selfe more happy  
in thy happines, then I count my  
selfe wretched for my owne mis-  
erie. And the contentment I take  
that thou art that, which thou art,  
farre exceedeth the discontent-  
ment I feele by being that which  
I am. Be thou then, my God, for  
ever that, which thou art, & make  
me other then I am, That is, wher-  
as I am my selfe miserable, I shall  
be in thee blessed and happy.

To thee in thee, by thee, & for  
thee, O my God, be all things.

Amen.

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